The Universalist Leader

Boston and Chicago

July 26, 1924

Pacific School of Religion Berkeley, Calif.

STILL MORE IMPORTANT

TO give a man a roof over his head is important, but to awake his heart, to feed in him the germs of sympathy, tenderness and purity, to stir within him a sleeping enthusiasm for truth, is still more important.

To get a man on in the world, to let him have welfare and peace of body, is good, but to refine his imagination, to lead him to love the beauty of God's world and to be enthusiastic in his imagination, though he never be able to express that enthusiasm, is still more important.

Stopford Brooke.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

NATIONAL MOBILIZATION DAY

THE War Department has issued a call for National Mobilization Day, September 12, the date of retirement of General Pershing.

We are not merely willing but happy to join in any demonstration of appreciation for General Pershing. His services to the nation have been many. Not at all calculated to be a popular figure, his work in the World War was efficient. It helped win a victory which marked a turning point in history.

We can not help feeling, however, that this call of Mr. Weeks and his army chiefs is a mistake. At a time when the world needs gestures of friendship, it is a gesture of hostility. When the efforts of the best brains of the world are directed toward creating an atmosphere of peace, it asks our country to embark upon a totally new scheme, the sole object of which is preparation for war.

As a war measure, in fact, it is insignificant. As a gesture it is emphatic, but emphatic the wrong way.

* *

ALBERT PALMER SUCCEEDS DR. BARTON

IN calling the Rev. Albert Palmer of Honolulu, Hawaii, to be minister of Oak Park Church, Chicago, in succession to the Rev. Wm. E. Barton, D. D., the Oak Park Congregationalists bring back to Continental United States a man of native power strengthened by a broad experience. Mr. Palmer has built up a strong church in Hawaii, called the Central Union Church. Many faiths meet there. The new building recently erected is called the "Church in the Garden." Mr. Palmer has lived at a meeting-place of many races, possesses insight and sympathy, and ought to be a power in this country to help us apply the religion of Jesus in politics, economics, sociology and daily life.

* *

A UNIVERSALIST EMPHASIS

UNIVERSALISTS have been contending throughout their history for one of the truths enunciated by Principal Cairns at the Convention of the World's Sunday School Association, that there is a God at the heart of things and that in all of His essential attributes He is like Jesus. As Principal Cairns put it, "like an Almighty, All-knowing, Omnipresent Christ." And he added, "It is impossible to rejoice too much if this be true." The great doubt people have about it is that it is too good to be true, but, as Principal Cairns said, "nothing is too good to be true if the Sovereign Reality of the Universe and the highest ideals man can frame are one and the same thing."

The fact is that we have not brought this fundamental truth out with sufficient clearness and power. If we are pessimistic or discouraged, we do not believe it ourselves. If the world is sad or hopeless, it is because the world does not realize it.

If there is a God like Christ back of all these shifting scenes around us and if we believe it, we can be optimistic without apology.

If we do believe it and if we partake at all of that Divine nature we can not rest content in our happiness and peace until we share our joy with everybody.

* *

THE LIMITATIONS OF LIBERTY

BERTRAND Russell not long ago delivered a notable lecture upon "Free Thought and Official Propaganda." With most of what he says all liberals will agree. He would have thought absolutely free (Good!), and the expression thereof without restraint (????). But really, are there not some healthy limitations even to the expression of one's opinions? To impose such limitations seems to Mr. Russell "persecution."

For instance, he lays it down as a fundamental proposition that "jobs should be given to people solely for fitness to do their work." To refuse a competent man a "job" because he holds and insists upon expressing certain opinions contrary to those of his employer is persecution. That sounds reasonable, but is it so when you come to apply it?

Suppose I have a young son and would have him tutored in mathematics. Applies for this "job" a precocious youth of nineteen, A. B., A. M., Ph. D. Upon inquiry I learn that in his enlightened opinion it would be no harm for him to murder my young son for the sake of getting a new thrill. Would it be persecution for me to refuse this competent instructor a "job" even though such refusal might mean starvation for him?

Or take a less extreme case, that of Mr. Russell himself. He is a Master of Arts, a Fellow of the Royal Society, a learned, able and eloquent lecturer upon social, philosophical and ethical subjects. During the

World War he was suspended from his salaried position at Cambridge University because of his avowed opinions. If he had had no other source of income he might have starved. That would have been sad and strikes Mr. Russell as persecution. Well, grant it, but let us presume a slightly different case.

Suppose that Mr. Russell is being considered by the Board of Trustees of some American university for an appointment to the chair of Ethics, Philosophy, or Psychology. No doubt he is admirably equipped for such a "job." Is the Board of Trustees to ask no further questions as to the ideas and ideals which by the free and fearless expression of his opinions, and probably by his example, he is to plant in the lives of the young men and women who will come under his instruction and the influence of his amazing personality?

In this very address he says, what he as a free and fearless teacher would undoubtedly say to his students:

"I hope that every kind of religious belief will die out . . . I do not believe that religious belief has been a force for good . . I regard it as belonging to the infancy of human reason and to a stage of development which we are now outgrowing."

Suppose the institution where Mr. Russell seeks a "job" has been founded and endowed, often at great personal sacrifice, for the purpose, among others, of training intelligent ministers of religion, as Harvard College and most other colleges really were. Shall he be appointed to a professorship, where he must express his views about religion, "solely for fitness to do the work?" Is that playing fair with the founders of the college, the man who endowed the very chair Mr. Russell will be paid for occupying, or the "religious" parents who sacrifice to send their children for instruction?

Or take a still more pertinent instance. A few months ago Mr. Russell wrote an article for the *Nation* entitled, "New Morals for Old." His new morals struck some of us as very, very old—as old indeed as the cave man. He is discussing the sex problem and in conclusion expresses his opinion as follows:

"The ideal to be aimed at is that all sexual intercourse should spring from the free impulse of both parties, based upon mutual inclination *and nothing else!*"

Now we are not trying to hamper Mr. Russell's freedom of thought, or speech, or conduct. If he wants to hold as "an ideal to be aimed at" the conduct of apes, by all means let him state his position freely and fearlessly, as he does in the *Nation*. But what about that "job" where he is to instruct clean boys and decent girls, in the plastic age—the dear boys and girls from our homes? Will he say to them what he says in the *Nation?* Of course. To do anything else or to keep his mouth shut would be to forfeit freedom of thought and expression. Will he live up to his own "ideals" before the eyes of his students? Presumably. Now if these young people accept such teaching and example, as young people of the plastic age are likely to do, what sort of institution is this where Mr. Russell has his "job" likely to become? If one really wants to know let him read once more Mr. Russell's statement of "the ideal to be aimed at" and then observe how admirably dogs and hogs and apes conform to the standard.

Mr. Russell should be entirely free to express his ideas. By the same token a householder, a merchant or a manufacturer should be free to determine whether he will have in his employ one who disseminates such ideas. If one who has the bestowal of a "job," say a parent looking for a tutor, a college president looking for a teacher, or a conscientious employer of young clerks and salesmen looking for the head of a department, says, "I will not give this 'job' to one who proclaims such ideas, however able he may be, even though he starve for lack of employment," is he blameworthy or praiseworthy? Is this persecution?

F. O. H.

* *

INTER-RACIAL GOOD-WILL

JAPANESE exclusion, the World Court, aid by the United States to the suffering in Germany, all have aroused widespead discussion and have given food for thought to those who earnestly desire that our country may stand for justice and good-will among the nations and races of the world.

But apart from matters of national policy such as these there are aspects of the relations between races which come home to many of us.

At a meeting of industrial and social workers not long ago a colored woman at the head of a training school for negro girls rose and very quietly addressed the gathering.

She said: "I have listened with the greatest interest to the talks here on the betterment of industrial conditions, the socializing of industry and your desire to bring these about, but for us the acid test of how sincere and how socially minded you are is the way you treat the girl in your kitchen."

Later she spoke more fully before a smaller group.

What she asked was seemingly simple and not open to question as to its rightness, yet something the lack of which was hampering her work as an educator and a leader among the colored people, striving to aid them in developing industry, self-respect and good moral standards.

She made an appeal for three things. She asked that the white employers talk a little less about negroes being dirty and do a little more to help them to be clean. She pointed out that the housing accommodations available for most negro workers of the servant group, whether living in the employer's home or in their own, do not include baths or much space or privacy for bathing. She begged that mistresses in homes of comfortable means with large basements only partly utilized consider the possibility of installing inexpensive shower baths for the servants.

Her next plea was that the whites take a friendly attitude toward negro education. She made no reference to the fact that one of the outstanding figures in applied science in his section of the country is Professor Carver of Tuskegee Institute, who knows how to make a hundred commercial products out of the sweet potato and the peanut. She said nothing of Paul Lawrence Dunbar, W. E. Burghardt Dubois, Roland Hayes, or Dr. Aggrey. She did not ask for

special provision for the gifted, but she did call attention to the census figures showing that of 6,487,352 negroes ten years of age and over in the seventeen Southern States, including the District of Columbia, 1,787,024 are still illiterate and that in most of these states from 40 to 50 per cent of the negro children are not in school getting an education of any kind.

She recognized the progress indicated by the larger appropriations now being granted for public schools for negroes, the lengthening of school terms for colored children and the work of the state boards for negro education.

She asked the interest and support of the whites for the advances in this direction.

Last, she urged that we do not blame all negroes for what a few are. A certain number are idle, vicious, parasitic, a burden and a menace to their communities. But it is cruelly discouraging to the honest, hardworking, decent colored man or woman to have his entire race charged with the offenses of some of its members. She said, "If you buy one bad egg at the grocery store, you don't think every egg in the world is bad, but many people, if they find one worthless colored person, say they all ought to be wiped off the earth." She spoke with great hope of activities of the Southern Inter-Racial Commission with headquarters in Atlanta, and the Inter-Racial Relations Commission of the Federal Council of Churches, and of the opportunity for all to aid in these movements to promote understanding, friendliness and mutual helpfulness between the whites and those of darker skin.

E. W. D.

* *

A BOOTLEGGER'S PLEA

IN the province of Ontario, Canada, a bootlegger refused to pay his income tax on the ground that his business was illegal and could not legally be taxed.

The Supreme Court of Canada acted promptly and decisively and decided against him, holding that two wrongs do not make a right, and that no man can claim exemption from a law on the ground of disobedience to law.

Apart from the fact that this man's name was Smith, and that he is an example of monumental impudence, the interesting thing about this case is the increasing disposition of courts to take broad, human views of cases instead of narrow, technical views and to recognize common sense as an essential factor in just decisions.

* *

GOODNESS AND THE CHURCH

ALONZO AMES MINER, in a letter to his parents written in Italy on May 30, 1851, said: "I have met with kindness everywhere. In fact the world is a great deal better than it gets credit for being. With all the sin there is in it, it has much sympathy and much honor." Dr. Miner knew life in all its varied aspects. He was no blind optimist nor stupid pessimist. He was a wideawake Christian citizen, as any one will admit who knows the story of his life as a Universalist minister in Methuen, Lowell and Boston.

What was true in 1851 is true now. If Dr. Miner were alive to-day we are convinced that he would make the same statement. This world is a good place in which to live. There are more good people than evil. There is more decency than filth. Common-sense tells us this is true. If it were not so, we could not do business nor maintain our homes. By goodness we mean what Cicero meant in his essay on Friendship: "Those whose actions and lives leave no question as to their honor, purity, equity, and liberality; who are free from greed, lust, and violence, and who have the courage of their convictions."

Some things the world can do without, but goodness is not one of them. In spite of tales of scandal and stories of evil, there is a supply of goodness on hand. But in order that it may not be exhausted we must strengthen, support and increase our Churches. Matthew Arnold must have known that when he said that "the Church is a society for promoting goodness." For this reason we say: For goodness' sake maintain and increase the Churches! Without goodness life would be a barren desert.

H. H. N.

* *

BREAD CAST ON THE WATERS

IN 1837 a poor Irish family named Rutledge was about to sail for America, the land of opportunity and promise.

On the night before they were to leave their little village a baby was left on their doorstep. They had many children of their own but interpreted the act as an appeal to "give this other baby a chance." Therefore they adopted it and took it along.

In Canada they all grew up. The foundling baby became a lumberjack and eventually a citizen of the United States. He worked for a man who gave all his men a chance and when he died this Irish immigrant boy was worth five million dollars.

In his will he gave two millions to charity, a million to a foster son and the residuary, another two millions or more he bequeathed his nephews and nieces, the children of his brothers and sisters by adoption with whom he had come to America.

Many of them were old, nearly all were poor, none were rich. Into many remote little villages the lawyers went to find them. Each of the nineteen living received about $120,000, or wealth beyond their wildest dreams. How capable they were to use it may be another story.

All that this story deals with is the dramatic reversal of fortune which came to so many because their parents were kind to a foundling left on the doorstep and gave him a chance.

The little handicapped one became the one strong one. Bread cast on the waters came back after many days.

* *

De Benneville

To-day is the 221st anniversary of the birth of Dr. George de Benneville, known to all Universalists as "the first man to preach universal redemption in America." We commend to the attention of our readers the interesting historical sketch by Mrs. Bailey in this issue.

Murder Most Foul

Frank Oliver Hall

Synopsis of previous chapters: A theological student, complying reluctantly with a request to preach on Christmas in a remote farming community, has his suspicions aroused upon his arrival by the strange behavior of his host, whose name is Mr. Murder. In the middle of the night he is awakened by screams and the sound of a desperate struggle. Concluding that the servant has been murdered he waits fearfully for the dawn and is horrified at being greeted by his host at the breakfast table with the words, "The gal has gone."

HOW could I sit and eat with such a cold-blooded villain? But I managed to get through it somehow, and immediately after breakfast Murder started for the barn. It was eight o'clock then and I saw nothing more of him till half-past ten, when he drove the rawboned equine of the previous night to the door and announced that he was ready to start for the church. At this I was surprised again, but made up my mind it was a ruse. Having slipped my sermons into my pocket, however, I climbed into the carriage and we were off like the wind.

I gave a last look at the scene of my adventure, in order that I might be able to identify it, and then proceeded to take careful note of the road over which we were traveling. At the end of the lane we turned to the left, so I knew that we were going away from the station. For half an hour we rattled over a rough, uneven road, and then we came in sight of a village.

"There's St. Bernard," said the driver, "and there's the church." I began to be perplexed. This man must be the real Murder after all. I was soon convinced of this, for he drove directly to the church steps and was evidently recognized by the people gathered there.

I descended from the carriage amid profound silence, while Murder drove around the church to leave the horse in the shed. The people on the steps of the church stood just where they were and stared at me. And yet it was not an offensive stare. It was more like the good-natured look of an ox than anything else. No one made an attempt to speak, and, seeing that if anything was to be said I must say it, I stepped up to an old man and, offering my hand, said "Good morning." He looked at me in a blank kind of way, till suddenly the idea seemed to strike him that I wanted to shake hands with him. Then his face lit up, and seizing my hand in a grip that made me writhe, he said, "Howjudo? I s'pose you're the new parson. I knew Murder was to keep yer." I asked if it were time for the service to commence. He replied, "Ya-as, I guess they're all here 'cept Mrs. Crawley, an' she allus comes late." At this I stepped into the church, followed closely by the men on the steps. There were perhaps a dozen people in the church, and another dozen had followed me in, so all told there were possibly twenty-five people assembled. This was the congregation for which I had labored so hard and endured so much.

Just as I stepped into the pulpit, Murder came in and took a seat directly in front, where I must see him every time I raised my eyes. If it had not been for that I think I could have gone through the service very comfortably, but with that face before me it seemed as though I must stop and denounce him for his crime. But I got through after a fashion and had preached that Christmas sermon; and though they all listened respectfully, it was quite evident that no one understood what I was trying to say.

When I had finished I descended from the pulpit, amid an awful silence. The service was over, but every one seemed to think this an occasion of peculiar and solemn import. If one spoke at all it was in a whisper, and there was never a smile among the twenty-five. Slowly the men gravitated toward the steps, and in a gloomy way began to talk horse and cattle and other kindred topics. But the moment I approached the group there was that deathly silence again.

I began to feel something more than gloomy myself. If there is any time when a man needs encouragement it is just after his first sermon, and to be treated like a ghost and looked at with solemn dread was too much. I threw myself into a seat near the door and tried to think how I could best get out of going home with Murder. I saw that it was useless to think of speaking to these people of my suspicions. They were too thick-headed to understand and too slow to do anything. I must wait till I could make a complaint to a sheriff. If some one would only talk I might fish out an invitation to spend the night, but no one would speak to me except in whispered monosyllables.

As I sat there thinking I heard the voice of Murder just outside the door. He was saying, "I made one hack and cut the head clean from the body! By gosh, how it bled—all over the quilt and the floor."

Great heaven! Was the man confessing his crime? I must hear more, and with that thought I moved nearer. I had lost some words and Murder was just saying, "She's a Catholic, you know," when at that moment one of the listeners discovered me, and, making a motion, instantly a profound silence fell upon the group and they soon moved away. Could it be that I had dropped among a whole churchful of cutthroats! These men did not seem to be at all moved by the horrible tale of crime. Could they think it no sin to murder a Catholic? There they were actually grinning as Murder talked to them.

Well, I could see that it was useless to think of appealing to such people, and I must go back to stop another night in that terrible house. So after an hour of this gloomy sitting round it came time for the second service. This over, the teams were brought up, and with a few solemn good-bys the congregation dispersed.

When we arrived at the house we found a little bright-eyed woman there whom Murder introduced as his wife. I went to my room of the night before and left my things, and then returned to the dining room to warm myself.

What was my surprise as I opened the door to see Sarah setting the table. I looked at her with so

much awe and horror that she returned my look with one almost as ghastly. In a moment the utter ludicrousness of the situation burst upon me and I gave vent to a hysterical laugh, that was evidently more of a surprise than my first appearance. But I did not attempt to explain. Things were getting too complicated for my brain.

But still another surprise awaited me. As I turned my eyes from Sarah, who had evidently made up her mind that I had gone mad, they fell upon a man sitting upon the lounge. He was no other than my acquaintance of the bank. As he caught my eye he bowed and grinned, while I could only drop into a seat and groan inwardly. Would this affair ever be explained?

The explanation was soon to come. When Murder came in he introduced this man as his next-door neighbor. I commenced to understand in a vague way, and immediately the neighbor began to say: "That was kind o' curus about our meetin' in the bank thar yesterday, wa'n't it? I heard as how Murder was to have a parson stop with him, by the name of Hall, an' when I heard that feller in the bank call you Mr. Hall, says I to myself, 'That's the feller.' An' sure 'nuf, when I got onto the train, thar was you. An' so when I met Murder down to the depot I told him you was thar, an' says he, 'All right then, I'll jest go up and finish my arrants an' come back fur him.' I told him he ought to speak to you, but he's a bashful kind o' critter, with all his rough ways, an' said he'd ruther wait till he was ready to go."

I sat and listened to all this with an interest that must have been highly flattering to the speaker. So much was explained, but what about the midnight murder? Who had been murdered? Who had her head cut clean from the body? Who had bled all over the quilt and the floor? Patience! All that was to come later.

While the neighbor had been speaking, Sarah had been setting on the table a regular Christmas dinner. There was about the largest turkey that I had ever seen, flanked by all the vegetables that a farm could produce. The neighbor was to stop to dinner. I learned later that his wife had died a year before, and he had no children. As we sat about the table, Murder took the carving knife and fork to begin operations, when suddenly pausing and looking at me he said, "Didn't you hear anything of the fuss last night?"

I admitted that I had heard something.

"Well," said he, as he plunged the fork deep into the breast of the fowl, "that's the feller that made all the trouble," and as he carved and served the turkey, he went on to say:

"You see, I sold about all my turkeys at Thanksgiving, but I saved the biggest for our Christmas. Now, I'd allowed those critters to roost all summer in that big tree in the yard, an' when it come cold weather, I'll be darn if I could make um go into the barn to save my life. Drive um in, they'd git out again somehow an' go fur that old tree. This was the onerest of the whole lot. B'gosh, he wouldn't roost anywhere but right on the branch of that tree next to the house. It was jest the same after all the rest was gone. I coaxed him to go into the barn till I got mad, an' says I, 'B'gosh, if you wants to freeze up you can freeze up,' and I jest let him alone.

"Now, you see, Sarah she allus leaves her winder up at night. Hot or cold, wet or dry, it don't make no difference to her, that winder comes up. That's one of her whims. We all has our whims, I suppose. And Sarah's room is right next to that turkey tree. Now last night was a pretty toler'ble cold night even for a turkey, and I suppose this critter's toes got cold, an' so, seein' a winder open thar so near him, he jest concluded to step in. So in he goes caflop onto the floor, and then caflap onto the bed.

"Now, you see, Sarah's a Catholic and superstitious as a Injun, an' when she was woke up by that cafloppin' and caflappin' and saw that thing sittin' thar on the bed in front of her nose, she jest up and yelled murder like a house afire. Now one of the unfortunit things about my name is that when a feller yells murder I don't know whether he's bein' gorroted or jest wants to hold private conversation with me. So when I hears Sarah a-yoopin' 'Murder,' says I to myself, 'I guess Sarah's anxious to see me about something,' so I jest pulled on my clo's an' went in.

"It was darker'n a politician's conscience, and when I opened Sarah's door, thar set that turkey right between me an' the winder, craning his neck like a giraffe. It was the only thing I could see. But I took in the situation in about a minute an' you'd better believe I was mad. After all the fuss I'd had to make that turkey go in out of the cold, an' him refusin', fur a darned old gobbler like him to flop into an unprotected female's room at midnight was a leetle too much.

"Now thar was an old sickle stickin'over a winder in the hall to keep it from rattlin', and I knew it. So I jest groped my way along the wall till I got that sickle, growin' madder every minute, an' without thinkin' what a fuss I was gettin' into, I jest shouldered arms an' waded in. When I had groped my way back to the room thar was the turkey a-settin' thar as cool as a whole ice-cream freezer, head straight up in the air, an' Sarah sobbin' away under the bedclo's. That made me madder yet, so I jest made one lunge with the sickle an' cut that turkey's head clean off.

"But, b'gosh, that wa'n't the end of the fuss by no means. The way that critter jumped round when he found his head was cut off, an' me after him in the dark, an' Sarah a-cryin' an' a-squealin' on the bed! Over the bed he went an' then under it, an' me after him like a dog after a squirrel. But I got him into a corner after a while an' collared him. I grabbed him round the neck, so as to keep the blood from flowin' as much as possible, an' lugged him into my room an' raked round for my slippers, got um on after a while, an' lugged that feller downstairs and out into the barn, where he could bleed an' kick forever if he wanted to. Then I went to the trough and washed my hands an' went upstairs to bed.

"But, oh Lord, when I got up this morning I wished I hadn't fooled with that turkey. Blood? If anybody'd gone into that room they'd sworn there'd been a murder committed. There was blood on the bed an' under the bed an' on the furniture, an' that turkey's head was roostin' on the mantelpiece as if it tho't itself ornamental.

"Well, we've got the darn turkey at last where the hair's short. We're havin' our revenge on him now."

During this narrative my spirits were constantly rising, and at its close I could have hugged everybody in the room. I signified my appreciation of the humor of the story by laughing until Sarah, who had again entered the room, was confirmed in her suspicions that I was an escaped lunatic.

But to bring to a close a story already too long, I discovered in the course of the next few hours that these people, so far from being thieves and assassins, were indeed perfectly simple and good-hearted. And when, late at night, after much story-telling, interspersed with apples, cider, and popcorn, I went to bed for a good night's rest, I made up my mind that, after all, I had spent a very pleasant Christmas. And from that day to this, I have kept among my choicest treasures something at which my friends often wonder, and that is—a turkey's wishbone.

Cruising in Convalescing Countries

V After a Voyage

John van Schaick, Jr.

AFTER a sea voyage, long or short, the first days ashore are days of keen and vivid impression. Though the great sea may be the mother of us all, though probably there was a day when some far off grandparent crawled up out of the water on to a rock and ate his morning sea weed, we have lived ashore so many millions of years that we are land animals with only dim memories of our earlier existence at the bottom of the sea. So when we came in toward the shore after our sea voyage our hearts rose within us. First came Ireland, then Scotland, and all the Irish and the Scotch rejoiced and we rejoiced with them. "What nationality are you?" said one of our passengers to a man standing on the upper deck as Scotland began to show up in the haze last Sunday night. "I am a Scotchman," was the reply. "In what part of Scotland were you born?" "I was born in Canada, sir," said the Scot. The world is full of such Scotchmen. They run banks in India, dig tin in Singapore, and have Caledonian banquets in every great city of the United States, but they never lose their feeling for Scotland.

Scotland has been cold and rainy this spring, like Washington, New York and Boston, but they propitiated the weather gods just in time for us. We have had a week of beauty—a few drops of rain some days, several showers yesterday, but much sunshine and blue sky.

We had three days in which to prowl around before the World's Sunday School Convention. So delighted were we with Rooken Glen Park that we went back a day or two later, had our lunch in the old mansion which now is a tea house, ate scones, tender tongue and scrambled eggs, and had really delicious tea. There were little cakes for dessert, and well did I remember the time at Venice when they brought me little cakes and I ate away blissfully unconscious that I had to pay for them by the piece. Times change and men change, for now instead of a dozen or more I was content with one, and slipped half of that one into my pocket for the birds. I was well paid, for later I had no sooner flung out a few crumbs than a beautiful little bird fluttered down to eat them. My authority was near by, and I learned that it was the lady chaffinch, yellowish brown above, lighter underneath, of course not nearly as gorgeous as the male but trim and beautiful and tame. John Burroughs on a visit to Great Britain was amazed by the number of chaffinches he saw. I don't know enough about birds yet to be amazed in the right places, but I am amazed always with the richness and variety of bird life, the many beautiful songs, the wide variation in habit, the wonders of the migration of such tiny creatures over such vast areas, and the delight there is in the study. We had another afternoon with the chaffinches, the robin redbreast so different from our own, the song thrushes, the blackbirds, the starlings, the house sparrows, all of which are so common that I know them already and call them my birds, besides the kind I call the madam's birds, the kind that come only now and then, for whom we kill the fatted calf and make a feast when we see them. These are the kind for which dignified judges and naval officers and members of Congress will crawl on their stomachs and scratch their faces with blackberry vines, and make lady school teachers flop on their backs and gaze steadily toward heaven for an hour at a time.

The good old Scotch bobbie who directed us on our first visit was there again, and we found that we had not heard the nightingale the other time, as I wrote, for it does not come to Scotland and is only local in England. We found that the missel thrush is the storm-cock. "I have seen him sit there and sing," said the bobbie, "in a hail storm." This is not exceptional, for Coward says: "When the weather is broken, the bird perches high on a tall tree and in exultant and ringing tone defies the elements. I have heard it singing in a driving snow storm." It is almost as if God intended it as a challenge to overdriven, storm-tossed or struggling men.

High on a hill, looking down into the beautiful gorge, the bobbie pointed out the trees—native pines and spruces, imported evergreens, wonderful cedars, native English oaks and elms. Behind us on the lawn there were magnificent specimens of the pink and white hawthorn in full bloom. After a cold sea voyage, it is an experience to sit in warm sunshine near a pink hawthorn and have the English blackbird stand in plain sight among the blossoms and sing his loud, clear, beautiful, flute-like song.

I can't say that there was nothing but harmony, for two male song thrushes suddenly staged an exhibition on the lawn, fighting like roosters—heads down, feathers up about the neck, slow approach and sudden strike with both feet like the fighting cock.

Here, too, as with us, there is rivalry, struggle, injury, even tragedy, in making the adjustments by which the world is populated. Happily man is learning not to leave his offspring to blunder, but is showing those coming on how natural and beautiful are the processes and how wise the safeguards of society.

We were interested in children as well as birds. There were two or three picnics at Rooken Glen. From a country town some miles out came 250 mothers and children. All who could toddle sucked lollypops. That was the great celebration. And one thrifty mother near by tried to make the lucky holder of the coveted pink lollypop change after a fair interval with the older members of the family who had only yellow or green. But Henny wouldn't let go, and the last we heard was, "Weel then, give Alfie a soock."

We went and came by tram, or trolley, double deckers. Since 1894 the Corporation has owned and operated them all and made a great success of them. They have 200 miles of track, carried over five hundred million passengers in 1922 and took in over eight million dollars. In the beautiful hand book prepared for delegates to the Sunday School Convention this claim is made: "For cheapness and efficiency the Glasgow Tramway System is unrivaled and in itself is a magnificent example of the benefit to the community of municipal control." I think the statement is justified. The only fault we Americans find is that they start too quickly, making us hustle to get aboard. It hurts our pride more than it endangers our limbs, for we think we are the great hustlers of the world.

With municipal gas and electric light, Glasgow has done equally well.

On another afternoon we visited the Fine Art Galleries at Kelvin Grove Park, the magnificent building in which a day or two later the Lord Provost and the Corporation of Glasgow received the delegates to the Sunday School Convention. The collection is rated high among the galleries of the United Kingdom by impartial critics. Glasgow people like to have visitors understand that the city is more than a commercial center or great port. They resent the advice often given to tourists to "go straight through to Edinburgh." We must confess that residence here has opened our eyes. These galleries are rich in Dutch, Flemish and Venetian masters. I wanted to see Whistler's famous portrait of Thomas Carlyle. I had always thought of them as of different generations, but the dates, "Carlyle 1794-1881," and "Whistler 1834-1903," showed how their lives overlapped. It is one of the greatest things Whistler ever did. It makes Thomas Carlyle live again. Near by was "Napoleon." It was called "St. Helena—the Last Phase," by James Sant. What had not those eyes looked upon! Pain, disillusionment, physical decay, but unconquerable will, were written all over the face.

I was interested in Sir J. E. Millais' "Forerunner," John the Baptist, with the sturdy form and face and red hair of a young Scotchman. It is the old story of art and Christ—the Teutonic Christ, the Italians Christ, the Jewish Christ.

There was a curious interest not born of love of art alone attached to the painting, "The Launching of the Lusitania," by James Kay, purchased, said the sign, in 1907. On the night of the reception I am told there was a crowd around it all the time. It was nothing but a great black hull without masts or funnels coming out of a shadowy, misty background and taking the water. "Did you see the Launching of the Lusitania?" said more than one delegate eagerly. The interest was that of a great drama—so soon did she go back into the shadows—the interest of Americans in the vessel on which so many of their countrymen had gone down, and in an event which created so much public sentiment in favor of our entrance into the war. "I went all over the Mauretania before I sailed," said an American. "I took our friends over it. I wanted to see the sister ship of the Lusitania."

After a voyage one talks of ships and thinks about them. Those who crossed on the Marloch with us have been thrilled by the race of the Metagama against disaster. Of the same line as our ship, the same class of steamer, going over the same route we traversed, in the same dense fog, while off Cape Race she was rammed. When she made port at St. John's she was so near sinking that the captain rushed her to a shoal and beached her on a mud bank. Had conditions been slightly different every soul might have been lost—on the other hand it might not have happened at all. The head lines also tell us that the Clan MacMillan, a Clyde steamer, has gone down in the Bay of Bengal.

And though it is a year since our voyage to China we read with peculiar interest of the bomb thrown into the dinner party given by the French community to the Governor-General of Indo-China in the Victoria Hotel at which we stayed in Canton.

That is the value of travel. It gives perspective and background. We can think more intelligently about what we read. We know more about it and we are interested to go on and learn more.

For a short walk after the convention session one day we went up the ancient High Street which starts near our hotel, "for centuries the only street in Glasgow." "Wallace and his men rode up this street in 1300; Edward of England and his army were here a year later; beautiful Queen Mary rode down it on her way to Crookston Castle in 1567; Cromwell's Ironsides paraded; . . . Bonnie Prince Charlie and his Highlanders marched through in 1745 with pipes skirling and broadswords flashing."

The High Street led up to the old cathedral which dates from the twelfth to the fifteenth centuries. We wandered about looking at the tombs, reading the inscriptions, studying the glass, rejoicing in the architecture, and then we sat in the sunshine outside and looked at the old gray walls and at the acropolis where the dead of generations lie buried. Good old St. Mungo (Kentigern) of the sixth century lies buried under the cathedral. He is the patron saint of the city. The church made Glasgow, its university, its hospitals—all that is its. It gave the city motto: "Let Glasgow flourish through the preaching of the Word."

After our voyage one rejoices in everything. The broad Scotch accent is delicious. The sturdy Scotch people are fascinating. Buying a newspaper, getting

a lunch, ordering coffee, looking out of the window, taking a tram or taxi—all are adventures.

Even dark and daylight are new to most of us. We are far north and these are the longest days of the year and there is daylight saving, so it is almost like being in the land of the midnight sun. "There is no night there" might be written of Glasgow. The sun is shining when we come out of meetings after nine. We read easily at the window at ten or eleven o'clock. Around twelve I think they turn on the street lamps for two or three hours. They don't need to save daylight, but the thrifty Scotch won't be left out of a saving movement of any kind. Officially to-day the sun rises at 4.35 a. m. and sets at 10.03 p. m.

It is a great church city. The railroad stations are so tightly closed to-day that they seem boarded up. One can not even look through the solid wooden gates swung across every entrance. No trains come in or go out of Glasgow. The church spires rise everywhere—Established Presbyterian, United Free, Congregational, Methodist, Baptist, Episcopal, Friends, Unitarian and others. In the papers are advertisements of many Spiritualist services. There are Christian Science churches. And just around the corner on a building I saw this striking sign: "Theosophy, New Thought, Vegetarianism, Occultism, Humanitarianism, Literature, Library, Circulating and Reference." It covered enough ground even for me, but I did not go in.

There are many saloons. Glasgow is said to be "the wettest city in the United Kingdom." Temperance forces are battling with them. It was something of a revelation to walk last night through a poor district and see the drunken men.

The population of Glasgow in 1921 was 1,034,-174.

We are blessing the bulbous-nosed, bleary-eyed old cabby who brought us to this hotel. He charged us double but he knew his Glasgow, and he delivered the goods. The convention is a college education, and we would have missed most of it if we had had to live in Edinburgh and commute as had been arranged for us. The Scotch maids can't be surpassed for neatness and efficiency. The Scotch waiters have fewer genuflections than French or African, but they arrive and what they produce is worth eating. The Scotch beds are of down and the hotel room is so spacious that we continually lose our possessions in it. Best of all, our windows look out on the square which is the very heart of Glasgow. We are on the north side of George Square. The whole east side is taken up by the Municipal Building. On the south are the Post Office and three commercial structures. On the west is our bank and the Merchants' House. Baedeker calls the square the finest open space in the city. In the center is a column eighty feet high on which stands a statue of Walter Scott. Directly in front of our window is a beautiful equestrian statue of Queen Victoria as a young woman. Near by in front of her is the figure of Robert Burns. Over to the right stands David Livingstone, born some ten miles out of Glasgow and buried in Westminster Abbey. Other statues in this historic square are Sir John Moore, Colin Campbell, Lord Clyde, James Watt, Sir Robert Peel, Dr. Thomas Graham, Thomas Campbell, James Oswald and William E. Gladstone.

But just now the great interest is on the east side in front of the Municipal Building. All day long and late into the night crowds gather there. There stands Glasgow's memorial to the soldiers of the Great War, unveiled or dedicated last month. It is a massive cenotaph approached by steps, surrounded by a low wall and guarded on each side by massive recumbent lions.

On the back or street side is this inscription: "Total of His Majesty's Forces Engaged at Home and Abroad 8,654,465. Of this number the city of Glasgow raised 200,000."

On the front are inscribed the words: "To the officers, non-commissioned officers and men of Glasgow who fell in the great war, this monument is dedicated in proud and grateful recognition by the city of Glasgow." Below are the words: "Their name liveth forever more," and the coat of arms of the city.

On the south side is inscribed: "Greater love hath no man than this that a man lay down his life for his friend;" on the north:

"These died in war
That we in peace might live;
These gave their best—
We our best should give."

The wreaths of the day of dedication were still there when we arrived, although since then they have been gathered up. The inscriptions on the wreaths and the cards led us straight into the homes of Glasgow, humble and wealthy, and into the hearts of these tender but undemonstrative Scotch people. "Fathers," "husbands," "sons," "brothers," "friends," "sadly missed," "not forgotten," "in everlasting remembrance"—what a world of pathos, what infinite tragedy, what a sense of life altered for these families for all time, what love of the homeland, what faith in a cause, was written down here!

As the Canadian ex-soldier said to me on the ship: "The fellows killed are all right. It's their folks where it matters." The dead certainly are all right. Only lunatics question that. But it is not right that they went so soon and because of war. And it will take a deal of stretching and straining to enable the rest of us even partly to take their places and fulfil the mission God had for them.

Not quite as beautiful a sight from our windows are the poor fellows sleeping all night on the park benches. This morning I was up early and saw them dozing, waking, stretching, running up and down to get warm, seeking the sun as he found his way into the square. Thousands are out of work in Glasgow, many of them the comrades of those who died in the war.

Probably some of these men who have slept so close to me the past night that I could hear them speak, wore their country's uniform, carried her flag, and in these same streets marched off to the cheers of the multitude.

It possibly may be due to my merits and their demerits that this morning's sun finds me here and finds them there, but I doubt it.

Glasgow, Sunday, June 22.

A Liberal Commentary on the Old Testament Narrative

IV—Leviticus, Numbers, Deuteronomy, Joshua

James S. Stevens

Leviticus

THE book of Leviticus has few passages which call for individual comment. It is filled with regulations, some of which are exceedingly minute regarding the nature of sacrifices. That the notion of sacrifice to God is repellent to us at the present time warrants no criticism on the early beliefs of the race that in this manner God might be propitiated. Indeed, the notion of sacrifice is not altogether wanting in some of our modern religious teachings.

Leviticus 11 : 29. These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind.

This and the following verses contain a long list o animals and material objects which are declared to be unclean. In the hot climate and the absence of sanitary arrangements these were excellent regulations. The relative periods of purification upon the birth of a male and female child noted in Chapter 12 emphasize the masculine sense of superiority that prevailed.

Leviticus 16 : 22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

The story of the scape-goat well illustrates the impression that sin had made upon the people and the necessity for forgiveness and reconciliation.

Leviticus 18 : 1. And the Lord spake unto Moses saying.

This method of introducing a passage occurs again and again in the book of Leviticus. Doubtless the laws which were laid down at this time so impressed themselves upon the mind of the law giver that they came with the force of a Thus saith the Lord. We have no difficulty with most of them. It is only when the commandment to do that which is unworthy is coupled with such a statement that their purely human origin is revealed.

Leviticus 20 : 2. Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

This commandment doubtless resulted from the prevalence of sacrifice by fire on the part of outlying nations. In this chapter there is a long list of statutes which relate to the marrying of relatives. Modern eugenics for the most part indorses the correctness of these principles.

Leviticus 23 : 21. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.

This is a type of a number of feast days which were commanded to the children of Israel. It illustrates the salutary principle that work should occasionally be suspended for a time of relaxation and rejoicing.

Leviticus 25 : 39. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.

So far as their relation to their fellow Israelites was concerned the laws relating to slavery were most humane. It is only when they have reference to the enslavement of outside races that they assume less ethical proportions.

Numbers

Numbers 11 : 5, 6. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

But how our soul is dried away: there is nothing at all, beside this manna, before our eyes.

The passage sets forth a somewhat natural feeling of longing for times of greater prosperity when the Israelites were in bondage in Egypt. Doubtless many of the hardships under which they suffered in former days had been forgotten, and only the appetizing viands of which they were now deprived were remembered.

Numbers 11 : 27, 29. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

Here we have a characteristic protest against non-conformity. Eldad and Medad did not select the conventional place in which to do their prophesying and the anger of Joshua was kindled against them. It is to the credit of Moses that he in this case put the spiritual higher than the conventional. Jesus did the same thing when he commended those who worked in his name and yet walked not with them.

Numbers 11 : 33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

This refers presumably to the fatal result of eating injurious food. It is attributed as was the custom to a special intervention of Jehovah.

Numbers 12 : 1, 2, 10. And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

Our sympathies in this narrative lie largely with Miriam. Moses had violated one of his own commands and had laid himself open to criticism on the

part of his brother and sister. In order to enlist the sympathy of the writer in favor of Moses the third verse is added in parenthesis. The comment made by Defoe on this passage is given elsewhere. The punishment of Miriam teaches the necessary lesson that Moses was to be supreme whatever his course of conduct might have been. The language of the fourteenth verse could only be attributed to Jehovah by a people in the earliest stages of anthropomorphic belief.

Numbers 14 : 11 and following. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

This is one of the most childish illustrations of the early conceptions of God which we can find anywhere. He is angry because of the murmurings of the people and threatens to destroy them. Moses talks to him and tells him that this will be a great mistake which would be construed by their enemies as an evidence of his lack of power. The argument seems to be convincing and Jehovah reconsiders his decision in verse 20; as a sort of compromise, however, those people who had witnessed his wonderful doings in Egypt and had not been sufficiently impressed should not be rewarded by a sight of the promised land. In Chapter 16 Moses summarily quells an incipient rebellion in a somewhat drastic manner, and in Chapter 17 his supremacy and that of Aaron is further established by the miraculous activity of Aaron's rod. That Moses knew the secrets of Egyptian necromancy is obvious.

Numbers 20 : 7-11. And the Lord spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

It is rather difficult to refer this passage to an ordinary happening which Moses turned to a good account. It is probably a tradition which grew up in connection with the folk tales which clustered around Moses. Daniel Webster has used this narrative as an excellent illustration of the way in which Alexander Hamilton furnished revenue for the American people in their early history.

Numbers 22 : 5, 6. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, curse me this people: for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

The story of Balak and Balaam is an interesting one, beautifully told. It contains several passages of great literary beauty. (Num. 23 : 8-11.) Doubtless Balaam's own conscience supplied the material for the story of the ass which resisted his progress and afterward rebuked him with human voice. The story of animal speech is a common one among early peoples.

Numbers 25 : 6-9. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

And those that died in the plague were twenty and four thousand.

This is a sad commentary on the low conceptions of morality which were held by the writer. It would seem that the Israelites were the chief offenders, but it was the Midianites who had to suffer. The stopping of a plague by thrusting a javelin through the belly of a woman would excite our ridicule if it did not illustrate such manifest cruelty. No such command as that given in verse 17, "Vex the Midianites and smite them," could come from the same God to whom Jesus in later years addressed his universal prayer.

Numbers 30 : 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

This precept was a rather mischievous one in its application to subsequent cases. The cruel vow of Jephthah and its fulfillment is a striking illustration.

Numbers 31 : 9, 15, 17, 18. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

And Moses said unto them, Have ye saved all the women alive?

Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

But all the women children, that have not known a man by lying with him, keep alive for yourselves.

It is difficult to find in all literature a more revolting picture. Perhaps the nation which has most closely approached it is Turkey in its treatment of her Greek and Armenian enemies. It commands extreme cruelty and licentiousness. That it could be a part of divine inspiration is not thinkable to a rational mind. In Chapter 36 : 8-12 inclusive we have an illustration of a divine command which directly controverts the hygienic commands of former times.

Deuteronomy

Deuteronomy 20 : 10-17. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

But thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee.

The principles of warfare laid down in this passage are somewhat more humane than those given elsewhere. They seem to teach, however, the complete annihilation of the male portion of the enemy. In verse 16 the command to kill covers everything that breathes. We should consider in this connection that the Israelites had no more claim upon the territory of the Hittites, Amorites, Canaanites, and their other neighbors, than had Germany to the territory of Belgium. Indeed, the Germans at their worst only wished to pass through Belgium, while the Israelites purposed to retain the territory for themselves. The explanation of a half century ago that these were very bad people and it was a religious duty to destroy them has long since lost its appeal. There has been no religious war which could not make use of such a slogan with equal propriety.

Deuteronomy 21 : 10-12. When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

A direct encouragement for the enslavement of women for lustful purposes, natural enough in an age of barbarity, but not to be credited to a divine commandment.

Deuteronomy 21 : 15. If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and the first born son be hers that was hated.

A casual statement of the prevalence of polygamy which certainly would carry divine sanction if these were other than human records.

Chapter 22 deals with the age-long question of sexual guilt. On the whole the laws are fair in their treatment of the relative culpability of the two sexes.

Chapter 34 gives us a poetical account of the death of Moses, and incidentally illustrates the fact that this particular part of the Pentateuch at least could not have been written by him. If the laws and regulations which are collected together in this portion of these books were written by Moses it certainly pictures a man of remarkable legal acumen and appreciation of extremely difficult conditions. To lead a vast horde of untrained barbarians through a wilderness and keep the sanitary conditions at all correct required skilful management of the highest order. There is no doubt but that Moses added to his natural ability as a leader a considerable skill in necromancy which he had learned in Egypt, and this skill he did not hesitate to use as occasion seemed to require. If the record presents anything like a correct picture of Moses' life we have presented one of the most remarkable men of history.

Joshua

Joshua 2 : 1. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there.

This passage and others which may be quoted indicate that the Israelites were not above making use of the treacheries of some of the enemy to accomplish their own purposes. The selection of Rahab's house by the two spies was not altogether to their credit, but the betrayal of her country for no obvious reason does not secure for Rahab a high place in our esteem.

Joshua 6 : 5. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

There are those who endeavor to explain the falling down of the walls of Jericho as due to the effect of sympathetic vibrations produced by the simultaneous concordant blasts of the rams' horns. This explanation is rather more childish than the blowing back of the waters of the Red Sea. To the writer of the narrative, who evidently believed that the Almighty was giving his particular attention to this episode, it was easy to believe that the laws of physics were suspended in order that Joshua might capture the city.

Joshua 8 : 26. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

This verse and others which accompany it indicate that Joshua carried out the same bloodthirsty policy of extermination which had been inaugurated by his predecessor.

Joshua 10 : 11. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died:

they were more which died with hailstones than they whom the children of Israel slew with the sword.

This passage may well be explained by reference to a natural phenomenon which put the enemy to flight. There are few subjects which lend themselves more readily to exaggeration than the size of hail stones. Even while we may doubt their destructive properties which are narrated here we may credit the confusion into which they threw the hosts of the enemy. Many modern battles have been won or lost on account of heavy rain storms or other natural phenomena. It would be interesting if some one would write the history of America from the point of view of the early books of the Old Testament. It would be very easy to say that the Lord spake unto General Washington, General Grant, or General Pershing, and to find in our wonderful history a vast number of apparently miraculous happenings.

Joshua 10 : 12-14. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

This passage gives an account of the most stupendous miraculous event from a physical point of view which is narrated in the Bible. Perhaps, however, the stopping of the sun and moon in the heavens may be rated as no more serious violation of the laws of nature than the causing of iron to swim by the prophet Elisha. The explanation commonly accepted at the present time refers this passage to poetical quotations from the book of Jasher which is interpreted to mean that so much was accomplished in this battle that it appeared as though the day was prolonged. While we may accept this explanation, it is doubtless true that it was a light thing in the mind of the writer for Jehovah to stop the sun and moon in mid-heavens to assist the Israelites. It accorded perfectly with the conceptions of that age both as regards physics and theology. This is paralleled by a narrative in Isaiah in which the shadow of the sun on the dial is reported to have gone back a number of degrees.

Atmosphere and Personnel at the Vassar College Institute

A. Gertrude Earle

THE keynote of the Vassar Institute was *participation*. The initial part played by the members in making the program has already been described. Each morning, from nine o'clock to half past ten, four or five small groups met for absolutely free discussion. From these discussions, certain convictions of ignorance usually emerged. These were formulated as questions to be submitted to the specialists who were to speak later in the day. The audiences gathered to hear the specialists were not mere sponges, there to absorb—they were people whose thinking had been stimulated and who knew just what they wanted to get. Several times it became necessary to provide opportunities for special groups to gather abo t a speaker for further questioning.

In the dining-room this delightful plan of participation was carried still farther. We sat just where we liked and each meal gave a new grouping of table companions. At breakfast, it is Mrs. George Haines, wife of the author of "The Vanguard of a Race," and Mr. Galen Fisher, who wrote "Creative Forces in Japan," with Professor Sheffield, of Wellesley, to introduce. Then Miss McCullogh slips into a vacant seat beside Mr. Fisher to learn how long he can stay and how much he can give us. At noon, by appointment, we sit with Miss Wood of the Friends' Church, to hear all about the Christmas Ship which is to go from the women of America to the women and children of Germany. Dinner gathers a half dozen whose faces are unfamiliar. We tell names and residences all around, and it appears that one has spent six years in Constantinople, another has worked in Russia for the Famine Relief, while a third is a New Zealand girl in America for six months' study. Some good stories are told and much laughter aids digestion, while we do not fail to appreciate the fresh asparagus and strawberries from the Vassar farm.

The cosmopolitan atmosphere is heightened by the presence of Mrs. Appasamy in the *sari* of India, Miss Shu Ching Ting in the stiff silks of China, a half dozen of Vassar's foreign students, and twelve or fifteen cultured negro women, including Dean Slowe of Howard University, Miss Fausett, editor of the *Crisis*, and Mrs. George Haines.

One morning, Mrs. Helen Moorhead speaks. She is an altogether charming woman who has represented the United States in the Social Welfare Department of the Council of the League of Nations. We are immensely interested as she describes her meeting with Sir Eric Drummond on a Channel steamer—a most frightfully seasick gentleman. She tells us about the head of the Social Welfare Department, Dame Rachel Crowdy, who resembles our Institute chairman, Miss Rhoda McCullogh, so strikingly that it seems almost uncanny. We wonder why she calls her "Dame," and are told that, since the Great War, England has revived a custom of giving that title to women. The wife of Lloyd George has been so honored and Dame Rachel Crowdy is another of the five women "knighted" for service to the Empire. But Mrs. Moorhead's real task is to tell us how the League is attempting to handle the traffic in opium. Its aim is to limit production to the needs of the world. First, it is asking for reports to determine the medical and scientific needs of each country. Further steps will be to limit production in the countries that grow opium, and to allocate markets. Mrs. Moorhead hints that the Council hopes to apply this method of limiting production and allocating markets to other things than opium and thus substitute co-operation

for competition. It is a dazzling dream—if applied to oil, for instance!

Everybody is so much interested that a second period is allotted for Mrs. Moorhead to speak. This time she outlines briefly and clearly the various phases of the Social Welfare Department of the League. It sounds so interesting and so Christian that some of us boil inwardly! So many good things being done, and the United States *not in them*, except unofficially!

One day we grow much excited at the news in the New York papers that a Disarmament Treaty, formulated by Professor Shotwell of Columbia, General Tasker Bliss and eight other Americans, has been accepted by the Council of the League as a public document to be submitted to the nations. The real reason for our excitement is that Professor Shotwell is to address the Institute next morning! That evening we are all provided with copies of the treaty, that we may be ready to "assist" at the morning hour. It is a real thrill next morning when Professor Shotwell goes over the treaty article by article and tells us the way it was worked out. Its salient points prove to be these:

1. It defines aggression as "failure to accept the jurisdiction of the World Court within four days after submission of a claim of violation of the treaty."

2. It provides for a permanent advisory conference, meeting every three years.

3. Its sanction is economic. Peace is *enforced* by making the aggressor uncertain what other powers will do about economic relations.

As Professor Shotwell elucidates these points and tells us that these American students who have formulated the treaty undertook the task at the suggestion of certain English and French scholars who had been working at the same problem, one can not forbear the inward comment, "The politicians may keep America out of the League, but they can not keep *Americans* out of it!"

One evening is given to a lecture on "Propaganda" by Will Irwin. Mr. Irwin is present to write the story of the Institute for the *Ladies' Home Journal*. He sits in at discussions every morning and his keen and witty comments are often most illuminating. After the lecture, we have the delicious sensation that we have really been behind the scenes.

Another evening is divided between Professor Hull of Swarthmore, speaking on "The League of Nations," and Mr. James McDonald of the Foreign Policy Association, speaking on "The World Court."

"But," asks the gentle reader, "do you mean to say that all these women kept at this high-brow level for a whole week?" In the first place, there was too much simplicity, too much friendliness, too much give and take in the whole affair to make it seem high-brow in any wearying sense. In the second place, there was plenty of recreation and relaxation.

The beautiful Vassar Campus, inviting one to enjoy its lawns and trees, the comfortable parlors where small groups might chat, the noble library calling one to desultory reading, the athletic field with its enclosing circle of flowers—all these things, with the general atmosphere of unhurried happiness, made the week a rest for body and mind. For the writer, there is one unforgettable hour under a tree in the Shakespeare Garden, identifying flowers from a book of quotations. At the evening hour, the hermit thrush began to sing its Maker's praise. The chimes in the chapel tower took up the wondrous tale, and, as we entered the house of prayer, the sunshine streamed in at a western window full upon the organist in his place, and the young singer from Esthonia, whose sweet voice soon told us, "The Lord is in his holy temple, let all the earth keep silence, keep silence, keep silence before him." In the fading light we sat for a half hour to sing and pray, and the peace of God came into our souls.

The Glasgow Convention---III

THAT the same person who meets the Sunday school pupil socially, and goes with him on camping or tramping expeditions, should be the one to teach him on Sunday, that such a person has a moral leverage no one else can get, and that there must be something more to Sunday school work than an hour given to it on Sunday—all these propositions were stated, emphasized and illustrated at the sessions of the World's Sunday School Convention on Saturday, June 21.

The close relationship between the Sunday school and Boy Scouts, Girl Guides and similar organizations, the distinguished people vitally interested in these allied societies and the hold they have in Great Britain were brought out in striking fashion.

The Right Honorable Lord Polwarth of Edinburgh, chairman of the Scottish National Council of Juvenile Organizations, presided. He said: "It is a challenging fact that of those of our countrymen who find their way into prison fully one-half have attended Sunday school with more or less regularity. This shows that for young people something more is required to grip and hold them as they get older and are exposed to temptation. Young people need to get a feeling of comradeship for one another and for the Master; the habit of obedience and ability to work under others; a sense of duty so that they will do things because it is their duty whether it fits in with the inclination of a moment or not; self-control and self-reliance. I believe in these organizations trying to promote these objects."

Americans familiar with the Very Rev. Sir George Adam Smith as an author, preacher and educator, saw him in a new light as he packed fifteen minutes full of facts, argument and the eloquence of intense conviction as he spoke on "The Boys' Brigade," of which he is the head. It was founded in Glasgow forty-one years ago by William Smith, afterward knighted, has spread through the United Kingdom and the world and has been adopted by the Churches. It is the organization from which the Boy Scouts sprang.

"The single company of 1883," said Sir George, "with three officers and thirty boys, had become 34,000 in 1898 and 70,000 all told in Great Britain to-day. It takes boys from twelve to seventeen, the most impressionable age, for which all feel the keenest

responsibility. Henry Drummond was one of our great apostles. The original motive was a sense of need of linking the Sunday school more closely to the church, linking it to the boy's home, and of framing methods to apply the religion taught in Sunday school to every department of life, including our bodies and clothes." He described the uniform as inspired by ideals of simplicity and economy, simply "a belt and a haversack over tidy clothes." He repelled warmly charges of militarism brought unjustly against the Brigade.

The Hon. Mrs. MacGilchrist spoke for "The Girls' Guildry," a similar organization for girls, simply and ably, quoting the saying that "Faith in unlimited progress is a challenge to unlimited endeavor." Lieutenant General Sir Robert Baden Powell also made an able address. He was dressed in Scout costume. When a general in the army he inspected the Boys' Brigade of the founder, William Smith, and said to him: "Why not try scouting with these boys?" William Smith replied: "You write the book and I will take it on." This book resulted in the Boy Scout organization and in General Powell resigning his commission in the army to lead it. He brought loud laughter by referring to his career in the army as "a lower order of creation." He went on to declare that irreligion was rampant.

Not only was irreligion rampant, he said, but it was increasing, and that was the problem they had to face. There was no use evading it. The ex-Bishop of Winchester collected reports on the subject from a very large number of army chaplains during the war, when practically the whole of our young manhood came under their observation. This summary was published by his Lordship in a book entitled "The Army and Religion," and it tended to show that a disappointingly small percentage had been taught to realize their privileges and responsibilities as Christians. The men with whom the chaplains were in contact simply did not know the elementary truths of the Christian religion. Their ignorance was variously described as "appalling," "abysmal," and "surprising." One report said: "Probably 80 per cent of these men from the Midlands had never heard of the sacraments." Another chaplain reported, after two and a half years' experiences with North of England troops, "Christ means everything for about 10 per cent of the men, something for another 10 per cent, nothing for 80 per cent.

It had been stated by the Rev. E. W. Sara, director of the Bishop of London Sunday School Council, that the present-day drift away from organized religion was an appalling leakage. There were 3,000,000 lapsed communicants, of whom the London Diocese alone counted 300,000. From the boys' and girls' institutions for moral culture 28,000 members had slipped away. These were very disquieting facts, and they had got to be faced. Not only was there the danger of members leaving these organizations, but there was the fact that even those who remained did not carry out what they professed—namely, Christianity. The Great War itself was a disgrace to all of us. We professed to call ourselves Christians, and then we used those talents God had given us to discover the worst methods of man-killing. Selfishness seemed to be the prevailing vice among us instead of selflessness. Selfishness did not merely set nation against nation, but class against class, sect against sect, party against party, and so down to the individual, the employer against the employee, the rich against the poor. This selfishness was at the root of most of our troubles, and was due to lack of Christian practise in every-day life.

The Lord High Commissioner, Mr. James Brown, in his recent address to the Assembly of the Church of Scotland, said: "Change and decay need not be linked together, change and growth were better. . . . Fathers and brethren, have you ever considered that changing times give new opportunities?" That was an inspiration and a call to them to see whether changing times did not give opportunity for changed methods, and to bring them more up to date, so that they might get hold of the children in greater numbers and give them a holier idea of the practise of true religion as well as of its profession. It was that that emboldened him to offer the experiences they had gained in the Boy Scout and Girl Guide movement. As regarded membership and results, they could show that they had in the Boy Scouts and Girl Guides a movement which started automatically among the boys and girls and grew in membership in a very few years into a widespread brotherhood of some two millions, and was still growing. Their aims were, first of all, character; secondly, handcraft; and thirdly, physical health, all of which went to make a useful citizen; while a fourth object was to harness these three points of efficiency for service for others. He did not think they could have reached anything like the results they had achieved had it not been that they made their first study the study of the child.

The point was that a child was not interested by precepts. He was interested in practise. Give him activities and they could do anything with that child. They did not try to make the boys be good; they tried to make them do good. The ethics they put before the children were very fundamental and simple, so much so that they were generally accused by critics who did not study them of being a movement without religion, whereas those who studied Scouting knew otherwise. Their fundamental ethics were simple because they were those that were laid down by Christ himself. They tried to teach love and appreciation of God through His works. The result was that the boys went out into life seeking not what they could get out of it but what they could put into it.

Other organizations represented were the "Girl Guides," by Mrs. Houison Craufurd, Deputy Chief Commissioner for Scotland of that organization, the "Boys' Life Brigade," by Mr. D. L. Finnemore of Birmingham, a Sunday school superintendent, and the "Girls' Life Brigade" by the Rev. Carey Bonner, London. Mr. Finnemore criticised passages in the Boy Scout Book which advise church attendance once each Sunday and then going out for contact with nature or to study a great museum, and said he could not run his Sunday school if his boys and girls did that. He criticised the Boys' Brigade for carrying rifles, real or dummy, although Sir George Adam Smith had effectively answered this charge. He said his organization was one that stood aggressively for Christianity and Christ. They had introduced the idea of life saving in place of military drill.

Mr. Stuart S. Mallinson, who has the Distinguished Service Order and the Military Cross for service in the war, spoke on "Outdoor Recreation," and said: "One can not enlist youth for the Christian army by a series of don'ts. One can only do it by being in touch with boys and girls at every point of their lives."

The third and final address of Principal Cairns of the United Free College at Aberdeen on "Christ as Life" came as a fitting close to a morning devoted to one of the practical sides of Christian work. He quoted Momsen on the Roman Empire: "It was an aged and dying world and not even Caesar could make it young." "Into this world," he went on, "where the noblest were the saddest, Jesus came. He was a fountain of vitality. He was out for the noble development of all around him. He took the Jews with their prohibitions and negations and set them free.

The right name for Christ is Prince of Life. The want of the time is vitality of soul. Take the League of Nations. All intelligent people of good will see that only on some such lines can humanity be delivered, but it is yet doubtful if there is enough vitality in the world, enough truth, reason, faith in God and in man, to carry it through. There is something in the idea of the old schoolmen that sin is due to lack of life. I stand before this convention with the feeling that you are the makers of history, you are the springs of life of the future."

Principal Cairns said that of the three aspects of Jesus, "way," "truth," and "life," "life is the least explored, the region in which the greatest discoveries remained to be made. It is the region in which the most intense interest is awakening."

The concert of Saturday afternoon and the pageant, the most delightful things of the week, will be described elsewhere.

Late Saturday afternoon there was a demonstration on the grounds of the university of the activities of the Scouts and similar organizations, five thousand young people taking part.

A German Receives a Hearty Welcome

At the Saturday night session, Christian Citizenship was emphasized. As often happens, the eventful things were not on the regular program. Dr. F. H. Otto Mille, the first German to address the convention, took the place of the Rev. Clarence True Wilson of Washington, D. C. Dr. Mille is principal of the Teachers' College at Frankfort-on-Main and a leader of the temperance forces of Germany.

Dr. Mille began by remarking that he had been told that Prohibition was not a popular subject for a Convention in Europe, but he affirmed it was not his duty to speak about the popular subjects but necessary subjects. He had been asked to take the place of a leader in the Prohibition movement—a 100 per cent American, and he was a German. Has the time come already, he had been asking himself, when we German Christians are called upon to co-operate with other Christians? He had been doubtful about coming but now that he was here he was greatly touched by the hospitality of the British people.

He had heard so many good and so many bad things about Prohibition, proceeded Dr. Mille, that he went to the United States to see with his own eyes, and after traveling throughout America, observing the results of Prohibition, talking them over with people of all classes of the population, it seemed to him that the prohibition of intoxicating liquors by the self-determination of a nation of more than 100,000,000 people was one of the greatest achievements of culture in our century and one that might aptly be compared with the great deed of Abraham Lincoln when slavery was abolished. Prohibition was not come overnight. It took more than one hundred years of hard work, of progress and reaction before the goal was reached, and the Prohibition movement had a history whose thrilling chapters sound like fairy tales. If they asked him what were the forces that brought about the Prohibition law in the United States he would answer, without hesitation, the Churches, the women, and the schools, especially the Sunday schools. The women of the United States suffered most by the liquor system, and they wanted Prohibition, and even Lord Birkenhead himself must admit that the overwhelming majority of the women of America were opposed to any modification of the existing law of Prohibition. The beneficial results of Prohibition were known, and even the enemies of Prohibition could not deny them. It was expected that a testing time would come for Prohibition, and there was some moonshine, bootlegging and smuggling, and the expenditure of great sums of money on propaganda to try to prove that Prohibition was a failure. But the three great forces that made Prohibition would stand the test. The alcohol problem was not a national problem, Dr. Mille concluded, and could not be solved by one nation only. Like war, crime and sin of every kind, it was international, and must be faced by international forces. The victory would not be won with the present or older generation. It had been said repeatedly during the Convention that it was their task to fill the hearts and minds of their boys and girls with new ideas in order to have the new world, and sometimes he wondered if they realized what a tremendous influence they had in their Sunday schools.

Scholarly, concise, accurate, interesting, Dr. Mille said more in his twenty minutes than speakers usually say and scored a victory for himself and the cause he represented.

Where Only Man Is Vile

Another hit was scored by J. Vincent Mendis of Ceylon, a native Singhalese, who was given eight minutes. Witty, incisive, in command of English, he kept the audience keenly alive even at the end of a hard week.

"When I entered this great hall," he began, "I looked among the flags for some symbol of my country. I thought there was none. Then I discovered that we appeared in the 32d hymn, 'What though the spicy breezes blow soft o'er Ceylon's isle.'" The audience began to laugh and one of the British reporters said to the press gallery: "That verse is cut out of British hymn books. It's a great blot if it is printed here." But it was there and Mendis good-naturedly made the most of it. Most people, he said, thought Ceylon a dot on the map or a big tea estate of Sir Thomas Lipton. In reality it was a large dominion, with a separate government from India and a separate history. Their authentic history covered twenty centuries. When St. Paul was a prisoner at Rome, they had Singhalese ambassadors. They had four million people but few Christians. Of those the majority were Catholic. Their National Sunday School Association was only two years old, but they were concentrating on teacher training and graded lessons. They proposed to make Ceylon not the kind of place described in the hymns, but the brightest jewel in the diadem of the King.

Some Hard Sayings for the Teachers

Sir George Croyden Marks, M. P., London, spoke on "The Sunday School and Citizenship."

The chairman, Col. John A. Roxburgh, of Glasgow, chairman of the Convention Council, said: "The time has passed when we can limit our work for young people to one hour a week. The church is finding out that prevention is better than cure and that it had better put forth all of its efforts to get and hold the child instead of seeking to reclaim him afterward. Religion is a thing for every-day life. Everything done is done unto God—this is the doctrine we must stand for. Those in contact with boys and girls must come into contact more than on Sunday. The same men and women who meet the boys and girls in the Bible class on Sunday must be the ones to meet them in the social, educational and recreational activities of the week. No other instructors can exert such an influence over them. Life is a great adventure.

We must take advantage of this. Nothing does the child enjoy as much as adventure. The greatest adventure of all is to follow Christ as king. Not for one moment would I have politics or economics taught in Sunday school, but I would have them understand the relation Christ's principles bear to politics, economics and citizenship and their duty to apply them."

A Memorial Service

On Sunday all pulpits of Glasgow were filled by visiting clergymen. At 3 p. m., a mass meeting was held at St. Andrew's Hall with a memorial to the many officers of the Association who had died in the past four years. Again one realized the large place filled in the hearts of Sunday school people of all nations by Marion Lawrance and Dr. Frank Brown. Marion Lawrance was to have conducted this memorial service, but died on the eve of the Convention. A cable was read announcing that his biography would be written by his son and daughter and all royalties given to the Association.

The Bishop of Durham

Following the memorial service, the Right Reverend Hensley Henson, D. D., Bishop of Durham, preached the sermon. Freeman, the historian, says that in the Middle Ages "the Bishop of Ely on his island and the Bishop of Durham in his hill fortress possessed powers that no other English ecclesiastic was allowed to share."

This little man with pale face and poor voice did not look the part, but for sheer intellectual power he loomed up like a giant. The only qualification which must be made is that his attack on the Bolshevik government of Russia was so extreme that it raised the question as to the accuracy of the books he quoted, and the further question as to whether an international gathering was the place for such an attack. His seven theses, however, were nailed up with incisiveness and power: (1) The increasing urbanization of modern life bears hard on childhood. It is hostile to the health development of children. The twenty-third article of the Covenant of the League of Nations (dealing with hours of labor, etc.) states a duty as well as registers a victory. (2) The lack of adequate moral training for citizens constitutes the chief danger of modern democracies. People more prosperous than ever before have hunger in their eyes and hatred in their hearts. (3) No revelation of the war is more disquieting than that of the helplessness of peoples in the presence of organized propaganda. (4) There is no known substitute for Christianity as an instrument for the training of character. (5) The training of children in the faith and morals of Christianity as these are set forth in the Scriptures is the chief business of the church. (6) Under present circumstances the church must direct itself mainly to two objects, the Christianization of teachers in state schools and the strengthening of Sunday schools. (7) That in the organization and extension of Sunday school work, the separated churches will recognize more and more their fundamental unity, and find themselves moving forward as one.

To his third proposition the Bishop gave the greater part of his time. Well known as a fearless outspoken man, Bishop Henson is thoroughly alarmed at the growth of Bolshevik propaganda. He was careful to distinguish between Socialist schools and the general organized labor movement and the evils he was denouncing. But he flatly charged the Bolsheviki with "corruption of child life." "In Soviet schools the Christian religion is excommunicated. Teachers are careful to boast that all their children are atheists. In Russia faith and morality are perishing together. Russia is the drunken helot of Christendom. The materials of the same hideous catastrophe exist in every country. The evil is present in this country and this city. In Glasgow the child is taught to renounce Christ and his religion. The new religion is of anarchy and vice. It is the duty of every civilized government to restrain these conspirators."

Sunday evening the delegates filled the historic old cathedral on the hill and heard a sermon by the Rev. Lauchlan Maclean Watt, D. D., on "Train up a Child in the Way He Should Go." Monday, June 23, there was a light program, the morning session being given up almost entirely to the two permanent secretaries, Dr. W. G. Landes and Dr. W. C. Pearce of New York. Dr. Pearce delivered a forceful address on "A World Task," frankly proclaiming to the nobility present that he was a farmer and driving home his points with the homely illustrations of which he is a master.

He said that rapid transit and telegraphic news service had converted the world into a great neighborhood. Social menaces in one nation menaced the social welfare of all nations. Economic confusion or disturbance on any continent affected the financial situation everywhere. Political revolution broke out in one place, and all the world was alarmed. In every center of the world international questions were continually being discussed. The nations were jostling each other on the highway of civilization, and no one could be intelligently patriotic unless he recognized his duty as a world citizen. Indeed, it would seem that civilization itself could not survive half pagan and half Christian. That was why so many efforts were being put forth to-day to find a working arrangement by which nations might dwell together in harmony. The League of Nations, international courts, financial commissions, armament conferences, and all the treaties were illustrations of this situation. They were, however, compelled to observe that no contract was worth a whit more than the character of the people who signed the contract. The League of Nations was worth no more than the character of the nations that entered into it. All efforts to control this world situation might be classified as being the mailed fist of force or the heart of love—outside restraining or inside regeneration; the human way or the Jesus way. Jesus did not commission them to conquer the world; he commissioned them to teach the world. The only way to make the world safe and civilization secure was to teach the children, and the world was not safe with 400,000,000 children without Christian teaching and spiritual culture. This task comprised all the elements of the educational process. More Sunday schools must be organized for the teaching of the children of the world until there was a school for the teaching of Christ's evangelical truth within the reach of every child in the world. The Christians of the world, lay and clerical, must be challenged to this great task. They must be led into and trained for the teaching ministry.

Indigenous lesson courses and literature must be developed so that the teaching processes and methods would be in the atmosphere of the nations where the work was to be done. They could not dress Christianity and Christian teaching in Western clothes, and take it to the East, and make it popular. It would always seem like the projection of something from abroad into the national life. To do all this there must be an increasingly

large number of men and women set apart for teaching work, and the resources of the weaker nations must be supplemented by grants from the stronger nations. They must always be prepared to help the weakest field with their counsel and in every other way that was necessary. The spiritual League of Nations must be made complete to safeguard all contracts of the League of Nations that might be organized in the future. They might take courage from the situation they found in the world at the present time. The evangelical faith had been established in every nation, Sunday schools and other teaching agencies had at least made a beginning under every flag, and the Church and educational world were never so awake to the importance of spiritual culture and the religious training of the youth as they were to-day. They must either teach the children of the world the gospel of Jesus or train their sons to be soldiers and their daughters to be Red Cross nurses. They must either give their money to help the teaching of the gospel to the children of the world or hoard their money to pay war taxes in the generation just ahead of them. It was either the blood of Jesus baptizing the world to regenerate the world, or it was the blood of their sons and daughters baptizing the battlefields of the world.

During the quadrennium closing at Tokyo the annual expenditures was $36,000; during the past four years $65,000; asked for the next four years $165,000 annually. Dr. Landes took charge of pledges and one pledge of 500 pounds sterling per year for four years was read out, followed by one of $1. These two pledges represent the wide range of giving.

The delegates sailed down the Firth of Clyde and through the Kyles of Bute, using four special trams and four special steamers, for an excursion Monday afternoon and evening. Several who had been attending sessions faithfully and who had come over the waters of the Clyde recently took this opportunity to write up their journals and catch up with their sleep.

J. V. S.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, August 2

God created man to be immortal,
And made him an image of his own eternity.
For the souls of the righteous are in the hand of God,
And there shall no evil touch them.
Their reward is in the Lord,
And the care for them with the Most High.

The Wisdom of Solomon.

O Father, we want to remember that we belong to Thee. We are sorry and ashamed that we so often forget it. Forgive the folly that forbids us to hope for likeness to Thee in this present life. Hold us apart from unworthy thoughts and deeds. Keep us near Thyself that we may be, indeed, the sons of God.

Sunday, August 3

Wisdom is unto men a treasure that faileth not,
And they that use it obtain friendship with God.
Being compared with light, she is found to be before it;
For to the light of day succeedeth night,
But against wisdom evil doth not prevail;
But she reacheth from one end of the world to the other with full strength,
And ordereth all things graciously.

The Wisdom of Solomon.

Our Father, who art the Giver of all good gifts, shine in our hearts with that light which becomes brighter and brighter unto the perfect day.

Monday, August 4

Ye that fear the Lord, wait for his mercy;
And turn not aside, lest ye fall.
Ye that fear the Lord, put your trust in him;
And your reward shall fail not.
Ye that fear the Lord, hope for good,
And for everlasting gladness and mercy.
Look at the generations of old, and see:
Who ever did put his trust in the Lord and was ashamed?
Or who did abide in his fear, and was forsaken?

Ecclesiasticus.

Abide in me; o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine, calm and divine.

Harriet Beecher Stowe.

Tuesday, August 5

Hast thou not known? hast thou not heard?
The everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary;
There is no searching of his understanding.
He giveth power to the faint;
And to him that hath no might he increaseth strength.

Isaiah.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

Thomas Moore.

Wednesday, August 6

Behold it came to pass in that day,
That a man shall be as a hiding-place from the wind
And a covert from the tempest,
As streams of water in a dry place,
As the shadow of a great rock in a weary land.

Isaiah.

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land,
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat
And the burden of the day.

Elizabeth Clephane.

Thursday, August 7

Am I a God afar off, and not a God near at hand?
Do not I fill heaven and earth?
I, the Lord, search the mind, I try the heart,
Even to give to every man according to his ways,
And to reward every man according to the fruit of his doings.

Isaiah.

Thou, Lord, knowest us better than we know ourselves. Give, then, what Thou seest we need. All our eagerness to ask Thee for things is hushed by the remembrance of Thy wisdom and Thy love. Give us, instead of new gifts, the grace to appreciate what

we have. Help us to find Thee in every day's experience.

Friday, August 8

For the people shall abide in a peaceable habitation,
And in safe dwellings, and in quiet resting-places.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence forever.

Abide in me: there have been moments pure
When I have seen thy face and felt thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
I pray thee now fulfil my earnest prayer:
Come and abide in me, and I in thee.

Harriet Beecher Stowe.

(The Scripture selections for this week were taken from "The Soul of the Bible.")

Talks with Toilers

VIII---The Chef

Edward H. Cotton

THE circus had come to town. At four o'clock in the morning, three long trains, one containing workers and performers, one the loaded wagons, and the third, horses, camels, and elephants, had backed into the yard. It had been greeted by one thousand early risers. All the forenoon, burdened wagons, drawn by eight or ten horses or by tractors, had rumbled through the streets to the park. As though the prince of magicians himself had spoken, a dozen tents had been erected, and a city had arisen where at daylight there had been only a vacant lot.

The circus as organized to-day is a marvelous system of efficient management, the more remarkable since the work is done by a force of employees which is constantly changing. Of the many departments, each of which works smoothly and promptly, one of the most remarkable is the commissary department, whose duty it is to provide three hearty meals a day for this army of players which is always on the move. To-day the circus shows in Lawrence, Mass. One week from to-day it may be in Wheeling, W. Va. It may travel but twenty miles from stand to stand. It may travel 300 miles. But however long or short the interval, whatever the weather, whatever the proximity or quality of the markets, its people must have three wholesome meals a day, because their work is hard and exacting; and a circus, like an army, must "travel on its stomach."

How does this force of workers get its food, and under what conditions does it eat its meals? Wishing to determine this highly interesting fact, I visited the commissary department while supper, the important meal of the day, was being prepared.

In the dining-tent, tables were set for 800 persons. Laborers and performers eat under the same top, with only a canvas partition between. The laborers have oilcloth-covered tables, and enamelware; the performers' tables are provided with tablecloths and crockery. That is the only difference. Precisely the same fare is set before the owner of the circus and the negro laborer who drives the tent pins. That dining-tent represents a true democracy. Fifty waiters have charge of these tables. They must pitch the great tent, set up the tables and benches, unpack the dishes from the compact little chests, wash them, and serve the food. At the conclusion of supper, which is served from 4.30 to 5.30, they pack the dishes away again, take down the tables and benches, and "strike the tent." All this is done between daylight and dark.

The chef was standing in a tent adjoining the dining-tent, among his helpers; about him, huge boiling kettles, roasting ovens and steaming coffee-urns.

"The public wants to know how you provide meals for this hungry army that is forever moving," I said.

"It is system," he replied. "When you have said that, you have said it all. While this circus is not the largest, it has the best organized commissary department. I have traveled with them all in my thirty years with shows, all but ten of which have been spent cooking. We are going to serve for supper hot boiled corned beef and hot roast beef, baked kidney beans, sliced tomatoes, bread, coffee, and chocolate layer cake, all prepared in this tent except the bread. We carry enough food with us for breakfast, but contract in the cities where we play for the remaining provisions. In these kettles and ovens on my right we are boiling and roasting the beef, 700 pounds of it, over gas generated by that machine you see. Across the aisle we are steaming three bushels of potatoes in fifteen-gallon steam boxes, and a sack of beans. The potatoes do not touch the water. The coffee we boil in those two copper coffee-urns, each of which takes twenty-five pounds. We prepare seventy-five gallons of coffee three times a day, and in addition give our people for supper seventy-five gallons of iced tea. The urns, as you may observe, are bolted to the floor of the wagon. They are not moved from the time we leave our headquarters at Peru, Ind., in the spring until we return in the fall. We use also nearly half a ton of bread a day.

"Here is a twenty-five gallon pan full of sliced tomatoes, fifteen cases. They will all be eaten this evening. This is the dessert, 900 orders of chocolate layer cake, for we must allow for possible seconds, though the cake is cut in generous squares. In this kitchen there is no such word as 'no more.' It is not unusual for a negro laborer to eat a loaf of bread at a meal in addition to other items of food, or to have eight orders of eggs for breakfast. They work hard, live out of doors, and have prodigious appetites in consequence. Nothing is wasted or left behind. By seven o'clock to-night this field will be as clean as we found it. Meat bones and bread that is not used go to the hundred dogs which travel with the circus; vegetables and green things to the monkeys.

"As soon as we arrive on the ground, two deep holes are dug near where the steel sinks are to be set up, and all the waste is buried there."

He led me to a wagon. "Here is our provision

store, meat shop, and ice-box," he explained. We passed to another wagon and saw set up in the back of it a fifteen-horse-power engine which generates steam for cooking and heating water, steam pipes being laid along the ground to the necessary outlets. A short distance away was a laundry.

It was all like a great picnic; meat cooks were slicing the beef; waiters were paring tomatoes; the pastry cook was getting ready his great pans of chocolate cake; the baker was cutting the bread with a slicing machine; waiters not busy with the tomatoes were running about putting the finishing touches to their tables. Presently 800 hungry men and women would come to the tent demanding a good, appetizing meal; but neither haste nor excitement was visible among the cooks. What a revelation for a housekeeper inclined to get heated and disturbed over a dinner for four!

Yet the only professional cook there was the chef himself. One of his helpers was a metal worker, another was a plumber, another a boiler-maker, and so it went among his eight assistants. They had taken positions with the circus because work in their trades was slack. They would leave as soon as business conditions improved. Every two or three weeks the personnel of the kitchen changes, and new cooks must be broken in.

Once each month the physician who travels with the circus examines every member of the kitchen force. "Conditions here are more sanitary than in many restaurants and hotels," said the chef. "I know, because I work in those places in the winter. You see that boy over there by the engine? The doctor has pronounced against him and I shall have to let him go to-night.

"You would not believe it," he went on, "but the day stands are easier for the kitchen than the week stands. Sunday is our big day. Other members of the circus may rest, but we are up at daylight and working until dark, for there are special meals to prepare and many lunches to put up. A large number of our people go away for the day. To church? Not often. They go to the beaches, to parks and resorts, and for walks in the country. We give every one who asks for it a lunch of cold meat and bread, two doughnuts cooked in this tent, a boiled egg, and an orange. We serve here what you would serve in your own home, including various kinds of pies and cakes, all made by us. What is left from supper will be packed away and served again. The meat we pack in wood, because it keeps better. Hot potatoes packed in a wire basket will come off the provision wagon as fresh as they went on. We have a laundry on the grounds for our kitchen helpers, but the management usually contracts with a large city concern to do that work for the rest while we are playing within a radius of 150 miles of that particular city.

"Well, it is time to run up the flag,"

The flag at the peak of the main tent pole meant that the dining-tent was open. The tables began to fill at once with laborers fresh from the heavy task of swinging mauls and handling apparatus. and with performers just through with their acts. I looked about the great tent and saw a variety of types and temperaments to be found nowhere save in a large circus. It was a light-hearted, friendly company, that was enjoying the meal the chef had provided.

Long lines of waiters passed in front of the beef-kettles, steam-boxes of potatoes and beans, and that mammoth pan of tomatoes, received their portion and went on to the tables. The chief cook himself, serving-shovel in hand, presided over the tomatoes. With dexterous motions of the shovel he filled the dishes as fast as the waiters presented them, making facetious comments as he worked, and invariably inquiring if the people were getting enough.

The dining-tent emptied. The cooks began to pack the ovens, steam-boxes, pans, ladles, knives, and tables. The chef looked at his watch. It was twenty minutes past five.

"We will be packed in the wagons, tent and all, by six," he said, "and ready for the horses."

It seemed incredible—to be serving 800 people at five o'clock, and ready to move at six. The men worked quietly but quickly. Each had his work. One packed the ovens and steam-boxes; another, the ladles, spoons, and knives; a third, the tables and supports. Three others took down the poles and rolled up the tent; another stowed the food away in the ice-box.

"Well, I was not far from correct," observed the chef, looking at his watch again when the place had been swept clean to the last spoon and tent peg. It was ten minutes of six.

Every item in the cook and dining-tents are packed away in three wagons, though there is a fourth wagon, the water wagon, on the top of which some of the tables may be laid. Wagon number one carries the provisions and ice; number two, the engine and kitchen equipment; number three, the tables, benches, and dishes of the dining-tent.

"To-morrow morning," observed the chef, as he stood on the vacant lot, his kitchen regalia changed for street clothes, "we shall be seventy miles from here, serving a breakfast of cantaloups, oatmeal, fried potatoes, bacon (of which we shall use 500 pounds), bread, and coffee—in the same way. So it goes. Yesterday a cloudburst broke over the city where we were playing. Before it stopped raining there was a foot of water in the cook-tent. To-day conditions were perfect, all but this lot, which was too dusty. We try whenever possible to locate in a grass field away from traffic. To-morrow the weather may be steaming hot. But if our people are satisfied, we will not complain."

* * *

GEORGE DE BENNEVILLE

May W. Bailey

Below Oley Line, a short distance east of the Oley turnpike, stands a fine old limestone structure, once the home of Dr. George de Benneville, famous in history as the first man to preach "Universal Redemption" in America. He was born in London, July 26, 1703, and was the son of George and Marie (*nee* Granville) de Benneville, both of the French nobility. His father was born in Rouen, Normandy. With his family and kinsmen, who were of the Protestant faith, he, owing to religious persecution, fled to England upon the invitation of King William III and Queen Anne, and was given employment at court.

His mother died soon after George was born. She was the mother of nine children in five years, four sets of twins preceding the birth of the son who fell to the personal care of the queen during his earlier years. The father died while George was still

of tender years, so his early education was directed by an uncle.

Being a god-child of the queen she entered him in the royal navy at the age of twelve. (A piece of plate bearing the royal arms was presented to him by Queen Anne and is still in possession of one of the descendants.) He accompanied a fleet sent to the Barbary States with gifts to renew the treaty of peace and trade. While in the harbor at Algiers, he was much impressed by the humanity of some Moors who brought refreshments aboard to sell. One of their number fell on deck and severely injured his leg. Two companions came at once to his assistance, made him comfortable, kissed the wound and shed their tears upon it. Then turning to the rising sun, they cried to Him who created the sun to have compassion on their brother and heal him. De Benneville felt such internal condemnation that he was forced to cry out, "I confess before God they are Christians and I myself am a heathen," for he had allowed himself to be disturbed and angered by their cries.

Returning to London, he plunged into gay life, grew very arrogant and conceited, but suddenly was again self-condemned, and after a difficult struggle with himself, lasting more than a year, became conscious of the inner voice, the great love of God, who is ready to receive and pardon all—"but we must come as we are, for He is the beginning and the end of the conversion of all the human species, and whosoever is not converted by Him and to Him is not converted at all."

Though a mere lad of seventeen, his preaching attracted great attention, and, becoming unpopular with the Huguenots, he was called before the French Protestant ministers of London to give a confession of faith. Both he and his doctrine were rejected and word given that he no longer was one of them.

In 1720, having a strong desire to preach to his own people, he sailed from Dover and landed in Calais, where he boldly taught his views in the public square. He was taken before a magistrate, accused of "offending against the king's law," and sent to prison. After eight days he was released but was told a second offense would imperil his life. He then journeyed to Upper Normandy and for two years, with Durant, Chevorette, Damoulin, and L'Archer as associates, preached to these illiterate people, keeping to the mountains and byways to avoid arrest.

Finally surrounded by a party of soldiers at Dieppe, de Benneville, together with Durant, was thrown into prison, and his hearers, 300 in number, dispersed. Both were condemned to death, Durant to be hanged as a commoner, and de Benneville beheaded as became a nobleman. Singing the 116th Psalm, Durant mounted the ladder and died joyfully. De Benneville, who had been led to the guillotine and bound, fell to his knees, asking God to forgive his persecutors, when a courier arrived with a reprieve from Louis XIV. After a few days in prison, he was released by intercession of the queen.

Broken in health and tired of so much strife and persecution, he set sail for America, and arrived in Philadelphia in 1741.

Jean Bertolet, also a Huguenot, who lived in Oley Valley, came to Germantown to trade and there met this preacher. Being much impressed by the man's learning and personality, he persuaded him to locate in the valley, teach his children and be the physician for the neighborhood. This was in 1743, and at that time the nearest places of worship were a Moravian schoolhouse ten miles away and a mission of the same faith three miles distant, where de Benneville was allowed to preach.

On Feb. 24, 1745, de Benneville married Esther Bertolet. He secured 132 acres of land in the immediate neighborhood and here, with the assistance of Jean Bertolet, erected a stone mansion, 36 by 33 feet, having three rooms on the first floor and four on the second. The window arches were of English brick, the windows having twenty panes, each 7 by 9 inches. On the second floor one large room was used as a school room during the week and a place of worship on Sunday. It seated fifty people.

Beneath this room, in the cellar, is a fine crystal spring which was used for baptismal purposes. Dr Benneville held regular services here, expounding his doctrines, until 1775, when he moved to Green Lane, Germantown, on account of the depredations of the savages before the French and Indian wars.

There he continued to preach and to practise medicine, and twice a year traveled into Western Pennsylvania, Maryland, Virginia and Delaware, all denominations opening their doors to him. He always refused remuneration for his services and teaching, saying he had all he needed of this world's goods.

A few years before his death, de Benneville set aside and laid out a graveyard of one acre in Milestown (now North Broad Street, Philadelphia), providing that it should never be sold, but used by his family and others for burial. Here he was buried in March, 1793, at the age of ninety.

The meeting-house erected by Thomas Potter, at Good Luck, N. J., and occupied by John Murray the first Sunday after his arrival in America, was the first building wholly set aside for Universalist worship. But in the room of worship and teaching in the mansion of de Benneville, in Oley, was the first place of worship in America, twenty-nine years before Murray arrived.—*From the Reading (Pa.) Eagle.*

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OHIO UNIVERSALIST CONVENTION

Rev. Isaac V. Lobdell

The ninety-ninth Ohio Universalist Convention met in Columbus June 23-26. The sessions of the Convention were preceded by Sunday School and Y. P. C. U. Institutes which opened Sunday evening, June 22, with an exceptionally fine inspirational service conducted by the young people and led by Miss Carol Peabody of Cleveland, the subject for discussion being "Leadership in the Church." Monday was devoted to Institute work with a picnic at the Storage Dam in the late afternoon.

Monday evening the Convention was called to order and opened by President W. O. Jameson, with reading of the Scripture and prayer by the Rev. Ira W. McLaughlin of Springfield. Mr. Lee Merrill extended the welcome of the Columbus parish to the visiting delegates and friends. Dr. Frank Durward Adams of Detroit, speaker of the evening, held his audience deeply interested with his interpretation of "Outward Bound."

The Y. P. C. U. Convention occupied Tuesday morning. With a good program and definite goals the past year has been one of intelligent activity and splendid accomplishment. The reports showed thirteen active Unions in the state, all doing good work. The Young People's address was given by Mrs. May Cornell Stoiber of Cincinnati and the following officers were elected: President, John Blackford, Eldorado; vice-president, Belden Saur, Cincinnati; secretary, John MacKinnon, Akron; treasurer, Letticia Kimmel, Eldorado; junior superintendent, Dorothy Smelker, New Madison; Union-at-large, Wallace MacKinnon, Akron; missionary education, Ruth Homans, Cleveland; devotional superintendent, Miss Doris Merrill, Columbia; Legion-of-the-Cross, Alan Blanchard, Columbus; superintendent of recreation, Henrietta Reussner, Columbus; *Onward* superintendent, Paul Perrine, Cleveland.

The Sunday School Association held an inspiring Convention Tuesday afternoon. Helpful addresses were given on various phases of Sunday school work. Miss Mary F. Slaughter of the G. S. S. A. spoke of the "Problems of the Elementary Teacher;" the Rev. Sara L. Stoner discussed the Home Department; the Rev. Harry M. Wright had the subject, "Our Next Book;" and Mr. Ira S. Richmond, county secretary of the International Council of Religious Education, gave a stirring message on the work of the superintendent. Reports and addresses emphasized the need of better trained workers and the placing of the Sunday school on an educational basis. Kent was awarded the Efficiency Cup, having made the largest gain in average attendance. Norwalk came second and received a Christian flag; Cleveland, Columbus, Eldorado, and Milford honorable mention. The Rev. Almira L. Cheney, state director of Sunday schools since April, 1922, presented her resignation, to take effect June 30. A resolution expressing regret and sincere appreciation of the faithful and loyal service of the retiring director and recommending the continuance of the office was adopted. Other resolutions receiving the approval of the Convention were those urging closer

co-operation with the G. S. S. A.; separate rooms for primary classes; teachers' and officers' meetings at least once a month; more general and generous support of missionary enterprises; increased attention to the Cradle Roll and Home Department; attendance at church services and support of the church budget; the trying out of a plan combining Sunday school and Y. P. C. U. budgets; and the establishment of a Universalist headquarters at Chautauqua, N. Y., in 1925. The retiring president, Albert H. Homans, was given a rousing vote of thanks for his excellent work and the Convention closed with the election of the following officers: President, Carl M. Senn, Troy; vice-president, Stanley C. Stall, Cincinnati; secretary, Miss Ruth Owens, Akron; treasurer, Miss Lillian Simmons, LeRoy; board members, Miss Mary Woolley, Columbus, and J. P. Mead, Kent.

The joint Sunday school and Y. P. C. U. banquet at six was the occasion for a good time with a program of "stunts."

The ninety-ninth Convention of the Universalist churches of Ohio opened Wednesday morning with devotional services conducted by the Rev. Sara L. Stoner. Reports of officers and of the State Superintendent indicated a year of activity and progress. The trustees reported several bequests to the Convention, left through wills. One for $10,000 in trust for a local church was so burdened with restrictions that it was not thought wise to accept the bequest. One dormant church property has been sold during the year, the deed to the same containing a provision for the use of the building for Universalist services for a period of at least two weeks during each and every year. The Rev. Lyman Ward of Camp Hill spoke of the work being done at the Southern Industrial Institute. The members of the Convention were happy indeed to have with them their General Superintendent and General Secretary. Dr. Lowe spoke with power of the Christ Crusade, and Mr. Etz effectively presented the plan of the five year financial program. The convention chest which takes care of the budgets of the state auxiliary organizations was quickly filled with pledges amounting to over $2,600, and the Convention recessed until Thursday morning.

The thirty-fifth convention of the Ohio W. U. M. A. opened Wednesday afternoon with a song and prayer service conducted by Mrs. Marian W. Lobdell. Following the call to order by the president, Mrs. Gertrude A. Gladwin of Akron, some very interesting reports were read by the officers and departmental superintendents indicating that the Ohio W. U. M. A. is doing a splendid and invaluable work throughout the state. A prayer for our missionaries was voiced by Mrs. Augusta M. Quakcenbush, of Plain City, one of the oldest, most active, and loyal members of the Alliance. Mr. Ward addressed the Convention on the work of the Southern Industrial Institute in which Alliance members and Ohio Universalists are deeply interested, and Rev. Mrs. Maude Lyon Cary brought a message from the Women's National Missionary Association. Acting upon the suggestion of Mrs. Ethel M. Allen, president of the National Association, the Convention voted to change its name from the Women's Universalist Missionary Alliance to the Woman's Universalist Missionary Association so as to conform with the name of the national organization. The Rev. Sara L. Stoner called the attention of the Convention to the fact that Mrs. Emma L. James of Cincinnati, daughter of the late Dr. Demarest, was present and had been in attendance at each annual convention of the Alliance since its organization thirty-five years ago, and moved that Mrs. James made be honorary president. The motion was adopted with enthusiasm. Officers elected: President, Mrs. Carrie Bell Clark, Chardon; vice-president, Mrs. Katie J. Kelly, Grafton; recording secretary, Mrs. Irene Heacock, Akron; corresponding secretary, Mrs. Nellie A. Hassler, Cleveland; treasurer, Mrs. F. R. Easton, Le Roy.

At 6.30 the Clara Barton Guild "Get-together Supper" was held with Mrs. Arthur Nash of Cincinnati acting as toastmistress. Mrs. Ethel M. Allen, Mrs. Maude Lyon Cary, and Mrs. D. A. Terradell of Columbus, secretary of the World-wide Guild of the Baptist Church, spoke briefly and the Columbus C. B. G. conducted a mock Guild meeting.

The Rev. John Edwin Price of Cincinnati preached the occasional sermon, which was followed by communion in charge of the Rev. Robert Tipton of North Olmstead. The offering for the Gunn Ministerial Relief Fund amounted to $131.29.

Thursday was devoted to the business of the Church Convention. Resolutions placing the Convention on record in opposition to war and urging the support of peace movements, calling upon public officials to be faithful to their oath of office and compel obedience to law, and urging the entire membership of our Church to observe and aid in every way possible in law enforcement, expressing real sorrow at the resignation of the the Rev. Almira L. Cheney as state director of Sunday schools and the Rev. I. V. Lobdell from the superintendency and wishing them Godspeed in their new fields of labor, and expressing the appreciation of the provisions made by the Columbus church for the entertainment of the Convention, were adopted. The report of the Committee on Official Business commended the treasurer for his careful handling of the Convention funds; heartily commended the action of the trustees relative to the Beery $10,000 bequest; recommended that the trustees be authorized to offer an inviting rate of interest to those desiring to make annuity gifts to the work of the Convention; directed the appointment of Convention committees at least a month before the Convention; recommended that the policy of student summer preaching be encouraged; commended the Christ Crusade meetings held last winter and urged their continuance this fall and winter; and in accordance with the recommendation passed by the Sunday School Association recommended that the Convention appoint a representative to serve on a committee to investigate the possibilities of establishing a Universalist headquarters at Chautauqua, N. Y., in 1925. The question of dispensing with free entertainment and holding the Convention at some central point as during 1924 was discussed and informally vetoed. Officers elected: President, W. O. Jameson, Columbus; vice-president, Prof. H. E. Simmons, Akron; secretary, Rev. I. V. Lobdell, Columbus (to serve until his removal from Ohio in the fall); treasurer, C. R. Olin, Akron; trustees, Chapin Beem, Columbus; members of the Fellowship Committee, Hon. Aro D. Sanders, Norwalk, and Rev. W. E. Leavitt, Conover; member of the nominating committee for 1925 J. P. Mead, Kent. The Convention closed at noon with prayer by the Rev. Harry M. Wright of Kent.

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THE GENERAL SUNDAY SCHOOL ASSOCIATION AT FERRY BEACH

By Our Special Correspondent

While other people sweltered in July heat, fortunate folks enjoyed cool breezes at Ferry Beach!

While the pessimists prophesied a financial slump with the annual convention at a summer playground, the big-hearted president of the General Sunday School Association rolled up the largest offering in our history, *at Ferry Beach!*

The 1924 Convention of the General Sunday School Association is history, written not in blood and tears, but in laughter and high resolve.

On Saturday evening, July 5, almost two hundred guests had registered at Hotel Quillen. After supper came a good sing in the parlor led by Hazel Kirk, followed by a real frolic in the Pavilion.

On Sunday morning, a large congregation greeted Dr. John Smith Lowe, preacher of the occasional sermon. His theme was "The Authority and Faith of Jesus Christ." "You were at your best, Dr. Lowe," one said to him afterward. "How could I help being, with such a congregation?" was the reply. After dinner, came Sunday school with Carl Hempel presiding. Dr. McCollester taught the adults, and Miss Elizabeth Randall the children. A group of young people from Norwich, Conn., led by Mrs. A. N. Foster, gave an evening program of hymns illustrated by pantomime.

Monday morning, the Institutes began. Registration reached 136, the largest yet, and there were many visitors. Quite a remarkable faculty had been assembled, including some young

workers, like Miss Slaughter, Miss Elliott and Miss Hanscom, our stand-bys, Mr. Gibbs, Mr. Hempel, Dr. Huntley, Mrs. Cushing and Miss Randall, and two wholly new voices, Miss Janet Wolfe of Halifax, N. B., and Prof. Bruce W. Brotherston of St. Lawrence University. Miss Wolfe had two periods in which she told us of work being done among the girls and boys of Canada. Professor Brotherston is the new professor of Religious Education at St. Lawrence and his course, "A Social Theory of Religious Education," gave the academic note to the Institute. Given from the standpoint of modern psychology and yet so clearly that everybody could follow, the lessons charmed all who listened. Our Church has a right to expect great things in religious education from the ministers trained under such a leader. As for Professor Brotherston himself, Ferry Beachers took him into their hearts. Henceforth he is one of us.

The business sessions of the Convention were held on Wednesday, Thursday, and Friday. The first session was called to order by President Huntley. Secretary Hempel read the call. Professor Brotherston offered prayer. One hundred and forty-six delegates were present, representing twelve states, the District of Columbia, and Nova Scotia. Vice-President Gibbs read the report of the Executive Board. Too long for reproduction, its high spots may be summed up in this fashion: The many problems of modern life reveal the importance of religious educaton, for they can only be solved by a generation trained to the highest ideals of personal integrity and service to others. In the growing interest in religious education throughout our Church is our ground for optimism. One hundred and twenty-six new schools have been organized since the General Sunday School Association came into being and two thousand new members have been added the past year. The field work done the past year by the president, his colleague, Miss Mary Slaughter, and others, has been wider in extent and more fruitful in results than in any previous year. The superintendents' note-books, furnishing a program of suggestions for the service of worship in our schools, have proved most valuable. Many testimonies to the worth of this plan have been received. A joint committee of the Association and the Publishing House is studying all available lesson material with the purpose of making a synthetic course adapted to our schools. Something definite will be ready within a few months. The new hymnal is proving most successful and has already been adopted by many schools. The Institutes continue their usefulness and this summer's series will include one at Goddard Seminary, Barre, Vt., an entirely new location. The Loan Library and the Stereopticon Department have been used more widely than ever before. The year has been successful financially. The total receipts have been $13,168.86. and the total expense $11,970.85.

Nearly $1200 has been added to the permanent fund.

The reports of departmental superintendents showed loyal devotion on the part of these workers, most of whom give their time and ability without financial compensation.

Thursday morning was the time when President Huntley put the *get* in budget. He said many other men had had the privilege of raising the Association money, but before he was too old he wanted that privilege himself. The jolly company were asked to choose which of three hymns should furnish the refrain for the occasion—"Hark, from the tombs a doleful sound," "Oh, to be nothing," or "Onward Christian Soldiers." A unanimous choice for the third, its hearty singing, and the task was begun. The budget was read, telling just where all the money goes and what forms of service it makes possible. Then amid singing, good stories and laughter, the task was completed—$2,010, exceeding the highest previous record by over three hundred dollars. About $400 came from schools not represented.

Friday morning the Committee on Recommendations and Resolutions reported. It consisted of Rev. T. A. Fischer, D. D., of Connecticut, Rev. D. Sumner Wilson of New York, Mrs. E. Dean Ellenwood of Rhode Island, Mrs. Nils Nicholsen of New York, and Miss Jennie Lois Ellis of Pennsylvania. The report included the following recommendations: 1. Approval and adoption of the budget. 2 and 3. Continuance of the plan for two missionary offerings and one philanthropic offering coming in November, December, and February. 4. A goal of one hundred and sixty new schools. 5. A continuance and extension of field work. 6. Further study of the Daily Vacation Bible School and Week-day Religious Education. 7. Urging our constituency to make still larger use of all the various kinds of service offered by the General Sunday School Association. 8. Providing for the renaming and redefining of certain special funds.

Resolutions were also adopted thanking the officers and other workers, the trustees of the General Convention, the Publishing House and the editors of the *Universalist Leader*, the State Sunday School Associations and the Ferry Beach Park Association for the various ways in which they have helped the Association; expcessing gratitude for the bequests of Mrs. Washington Cooper of New York City and Mrs. Martha E. Fales of Meriden, Conn.; reasserting our interest in and pledging co-operation with the Washington Memorial Church, the Perin-Cate Boys' Home, and the Christ Crusade; welcoming new schools; expressing appreciation of the *Myrtle*. An expression of sympathy was sent to President and Mrs. Coolidge for the loss of their son.

The General Sunday School Association is a specialized organization and the time at its conventions must naturally be given to its own technique. But that its workers are alive to the larger aspects of its work is witnessed by two recommendations brought in from the floor, both of which received hearty endorsement. They were as follows:

Resolved, that the Association stands for an applied Christianity and urges pastors, officers, teachers so to present the ethical and religious ideals of Jesus that our church school members may be trained in enthusiasm for social, political, industrial, and international justice.

Moved that the Executive Board be instructed to provide immediately for the preparation and distribution to our schools of appropriate lessons for occasional use—perhaps quarterly—dealing with world peace and international friendship, applying the principle of universal brotherhood, that the generation growing up may be prepared for the fuller establishment of the Kingdom of God on earth; and that in the eclectic courses being selected material along this line be included.

No convention so largely made up of young people would be complete without its recreational features. These were in charge of Miss Slaughter and Mr. Hempel and there was something doing every evening. Monday night, an indoor track meet. Tuesday, "Stunt Night." The assembly had been divided into ten troupes and each one presented a stunt. Some marvelous dramatic ability was revealed. Wednesday evening, Rev. Manley B. Townsend gave an illustrated lecture on "How We Answered the Call of the Wild." With beautiful pictures and delightful story, Mr. Townsend described a trip up the Machias River and through a chain of lakes so completely a part of the wilderness that they have never been named. Thursday night brought a pageant, "Boys and Girls of Hebrew History," given under Miss Slaughter's direction. This was in the grove at the hour of sunset. Amid the noble pines, while a brilliant color filled the western sky, and hermit thrushes sang above our heads, a few simple scenes of the Bible story were portrayed. Friday night a minstrel show testified anew to the musical ability and spirit of co-operation of our young people and added a goodly amount to the funds of the Ferry Beach Park Association.

The spirit of the Convention was expressed by Professor Brotherston in his closing words: "This gathering has been a demonstration of religious education, the social atmosphere, the family circle, each bearing a part for the happiness of all. The books talk about it. Here at Ferry Beach, we *have done it!*"

The large proportion of young people—a full half of those present—and their eager desire to get all possible from the classes, gave renewed courage to the older workers. Bright is the future of any church whose youth are training for leadership. Even more than any of its predecessors, the Ferry Beach Convention of the General Sunday School Association revealed the way to genuine leadership.

Book Reviews

Conducted by Granville Hicks

The Apocryphal New Testament

Translated and edited by Montague Rhodes James. Oxford University Press, American Branch. $3.50.

That there is in existence a considerable body of material purporting to be authentic narrative concerning the life of Jesus and the apostles but rejected by Christians generally is well known, but comparatively few people have read any large part of it. Indeed it has not been accessible except in an old, fragmentary, and largely inaccurate edition. Dr. James, after careful study, has prepared this new collection.

What is the value of this rejected material? For one thing, the myths and legends which some of the gospels and acts contain have figured in art and literature, especially in the art and literature of the Middle Ages. For another thing, much of the subject matter is extremely interesting reading.

There is another value in the collection. Dr. James states as one of the reasons for his publishing the volume that it will reveal to many people the vast and unappreciated difference between this apocryphal material and the contents of the New Testament. How great that difference is a casual reading of even a few passages will disclose. On the other hand, it must be remembered that the motives and modes of thought which produced these largely fictitious books were already at work when our gospels were written. Scholars will find the same tendencies, exaggerated though they may be. In addition there is the light which the books throw on popular thought of the first centuries of the Christian era.

* *

Christian Literature in Moslem Lands

George H. Doran, $3.50.

From a new angle this volume approaches the subject of missions. The increasing influence of the press in even the most backward of countries has opened to the missionary new possibilities that seem limitless. As more and more people become literate, as newspapers begin to reach every corner of the globe, the missionary will find in the press a potential ally of tremendous strength.

A joint committee appointed by the Foreign Missions Conference of North America and the Committee on Social and Religious Surveys has made a thoroughgoing study of Mohammedan countries. The first chapter describes in brief the newspapers and periodicals of each country. Then comes a careful account, country by country, of the existent Christian literature and of the literature needed. The last part of the book concerns itself with such matters as authorship and circulations.

The Committee on Social and Religious Surveys, which aims "to combine the scientific method with the religious motive," has done a commendable piece of work. Although the scope of the survey is narrow, its field, geographically considered, is enormous. Best of all, the minute accuracy of the book has in no wise detracted from its interest. Although some parts are dull, other parts make fascinating reading, and all of it combines to give a striking picture of the Moslem world.

* *

What Is Modernism?

By Leighton Parks. Charles Scribner's Sons. $1.00.

Perhaps there are Universalists who have wondered as to the difference between Universalism and Modernism. They can do no better than to read this little book, which was written expressly to answer the question that is its title. When they have finished, they will agree with Dr. Parks that Modernism is a state of mind, and they will probably conclude that some Universalists are Modernists—and some aren't.

Dr. Parks describes the origin of the name and attempts to define the spirit. Then he turns to the matter of miracles, and steers that difficult ocean lane between the Scylla of materialism and the Charybdis of the Fundamentalist position. Modernists believe, he says, in the supernatural but not in miracles, and he defines a miracle as "an overruling of nature by the author of nature." The supreme miracles of the bodily resurrection and the virgin birth he treats in scholarly fashion. Indeed, simpler and clearer statements of the critical evidence in the case are rare. The chapter that explains how the Modernist in the Episcopal Church can recite the creed states the position well, and if it does not quite satisfy, then perhaps it is because the whole question seems a little unreal to a Universalist.

We commend the little book, as we admire its author. May both of them prosper!

* *

Five Present-Day Controversies

By Charles E. Jefferson. Fleming H. Revell Co. $1.50.

Another book about Modernism, this differs considerably in tone from that of Dr. Parks. Instead of being a compact presentation of a case, it is a collection of five sermons preached the latter part of this winter. They deal with the Bible, evolution, the virgin birth, creeds, and the Ku Klux Klan.

Little that Dr. Jefferson says is original, but he has succeeded in presenting his material interestingly and well. In every respect he takes the Modernist stand, summarizing the arguments and offering them in language that is intelligible to all. The fifth sermon, that dealing with the Catholic Church and the Ku Klux Klan, handles the subject firmly. He says some unkind things about the Catholics, but he turns around and points out that the unkindest things provide the Klansmen with no excuse. He talks straight from the shoulder, and that makes the book interesting.

* *

American Church Principles

By F. J. Foakes Jackson. The Macmillan Company.

Dr. Foakes Jackson is always scholarly, and his history of the Anglican Church is equal in accuracy and style to his other works. Its appeal, however, will be only to a comparatively few people outside the Anglican Church and perhaps not to very many within that body.

The book begins with a study of the early Church, carefully describing the various missionaries and their influence. Then comes a chapter on the influence of the Normans, followed by a dissertation on the Medieval Church. The period of the Reformation naturally occupies several chapters, followed by one or two chapters on Puritanism. Then comes a period in which various forces alternate in the control of the Church. Dr. Jackson's treatment of Evangelicalism and his chapter on the Oxford Movement are among the most interesting chapters in the book. A discussion of ritualism, a chapter on the new theology, and an account of the missionary work of the Church lead up to modern times.

The concluding chapter attempts to describe the Church as it now is. As a true historian Dr. Jackson shows the historical unity of the Church, but he is awake to the fact that to-day it occupies a peculiar position. He feels that the fate of civilization is bound up with the fate of the Church to a degree that ten years ago might well have seemed incredible, and that to meet the situation the Church must speak with an authority born of unity. He deplores the past indifference of a certain wing of the Church to social injustice, but he sees a danger in too much insistence on social reform. "The supreme danger is that the Church of Christ may become an organization equipped for service, but devoid of a message to the world."

* *

One Man's Religion

By Robert Quillen. The Macmillan Company.

The title at least of this book is accurate. Its contents describe one man's religion, and we find it neither a very interesting man nor a very interesting religion. Perhaps others may like it better.

Young People's Christian Union

Conducted by Granville Hicks

YOUNG PEOPLE IN CONVENTION

The thirty-sixth annual convention of the Young People's Christian Union of the Universalist Church assembled at Ferry Beach, opened on Sunday, July 13, with a keynote address by Dr. Harold Marshall. Dr. Marshall insisted that if the young people had the right purpose hey need not worry about a program, and he sought to indicate what their purpose might be. The spirit behind his address reached every young person in his audience, arousing and stimulating them at the very outset of the Convention.

Despite the storm on Sunday afternoon, the Unioners were in good spirits and came in large numbers to hear Miss Mary Barnard of Minneapolis lead a vesper service. The subject of friendship brought forth interesting remarks from several present, following Miss Barnard's clear presentation. An address of welcome from Dr. Rowland, official roll call, and the appointment of sessional committees followed the vesper service. In his annual address President Reamon commented on the outstanding phases of the work in the year just closed and called attention to some necessary steps to be taken in the future.

Classes have been a part of this Convention-Institute, and a prominent and interesting one. On Monday morning Dr. Atwood led a discussion on "The Reconstruction of Religion," which he continued on Wednesday and Friday. For the most part he considered the dynamic concept of religion and the effect on religion of a pragmatic philosophy. On Tuesday morning Mr. Pennoyer began his classes in "Social Service." His first step was to survey the field, pointing out the fundamental considerations of study, support, and service. Later classes were concerned with the details of the subject.

In addition to these classes, there have been two classes for workers with Juniors, one led by Miss Mary Slaughter and the other by Miss Edna Bruner. Mission study classes are in the care of Miss Hazel Kirk and Miss Marion Griffith. The subject of "Sex and Social Conduct" has been taken up in two classes, one for girls and the other for boys, the former led by Mrs. Harriet Robinson, the latter by Mr. Stanley Manning. On Tuesday Mr. Reamon gave an interesting lecture on "Human Nature in the Bible," basing his remarks on William Lyon Phelps' book by the same name. Mr. Reamon's Thursday class in "Some Aspects of the Life of Jesus" was led by Granville Hicks.

In the absence of Donald Sleeper, Miss Grace Nash acted as chairman of a forum discussion of a program for the Y. P. C. U. After her introductory remarks she called on three Unioners to present possible programs, one emphasizing the social, one the denominational, and the third social service. These were intentionally one-sided and brought forth the unanimous view that a program for the Union should include all three. Several spoke to emphasize one aspect or another which needed to be stressed.

Tuesday evening George Hodder led a vesper service on the beach, with "The Highest Good" as his subject, many Unioners taking part in the general discussion which followed his talk. At the mass meeting which followed Dr. Atwood spoke. For the most part his address was an attempt to show the challenging possibilities of Universalism. He discussed the faith as a solution of social problems, as an answer to theological doubts, and as a response to a universal need. The opportunities of such a faith, he pointed out, are unlimited, depending only upon the response of consecrated men and women, especially consecrated young men and young women, to the great call.

Continuing somewhat the line which Dr. Atwood had taken, special meetings were held Tuesday afternoon in the grove. To the boys and young men Mr. Hempel, Mr. Reamon, and Dr. Atwood spoke on the call of the ministry, Rev. Milo Folsom presiding. To the girls Miss Mary Slaughter, Miss Laurine Freeman and Miss Hazel Kirk described the opportunities of a missionary or minister's assistant. Following these two meetings Rev. Charles Pennoyer addressed a meeting in the Grove.

Busy as the Convention has been, there has been every chance for wholesome recreation. The get-together party on Saturday evening, directed by Miss Martha Getchell, brought the young people together and made them acquainted. Monday evening a large group assembled on the beach to sing songs and to listen to "The Horrible Tale," told by Mr. Thompson in his inimitable manner. A program of stunts followed, with dancing in the Pavilion after that. Every afternoon large numbers of Unioners have gone in bathing and usually there have been sports on the beach. On Tuesday afternoon New England challenged the World to a baseball game, which it lost by a score not definitely agreed upon. Wednesday evening almost the entire crowd journeyed to Old Orchard in what Dr. Rowland described as "the annual pilgrimage.'

The business of the Convention has been facilitated by the fact that sessions are being held over a period of six days, instead of a period of three as is customary. The first two mornings were devoted to reports of officers and superintendents. On Wednesday and Thursday reports were brought in by the recommendations and the resolutions committees. The resolutions passed include a vote of thanks to the Ferry Beach Park Association, a rising vote of appreciation for the work of Stanley Manning, votes of recognition for the executive board, the editorial board of *Onward*, the Universalist Convention, and the General Sunday School Association, votes of greeting to the Young People's Religious Union of the Unitarian Church and to the Student Federation of Religious Liberals. All these resolutions were unanimously adopted after they had been read by Rev. Charles Haney, chairman of the committee. Other, and more debatable, resolutions will be brought up on Friday and Saturday.

The committee on official reports and recommendations, under the chairmanship of Harold Lumsden, reported a number of routine recommendations which were accepted without discussion. Among the matters which brought forth debate was the Legion of the Cross, where considerable changes in details were made. A recommendation creating a superintendent of recreation was adopted. In regard to Texas it was recommended that attempts be made to enter the cities of that state. The recommendation calling for the creation of an intermediate department brought forth considerable debate but was finally adopted. In connection with the proposed budget much discussion centered around the reduction of the Japan appropriation from $1,200 to $1,000. It was voted to keep the amount at $1,200. The total budget called for $13,500.

Without the expected opposition it was voted to employ for next year a field secretary who should also have general supervision over the Boston office. In order to finance this move it was recommended that the executive board get in touch with the Board of Trustees of the General Convention in the hope of securing an appropriation equivalent to that formerly secured. Since it is expected to be some time before this officer will be available, recommendations were passed providing for the carrying on of the work in the interim. Recommendations were also passed regarding the Union-at-Large.

Several recommendations and most of the more important resolutions remain to be considered. Pledging and the election of officers together with several addresses and special gatherings are on the program for the next two days. Plenty of excitement is promised.

Ferry Beach, Maine, July 17.

For the Quiet Hour

We must take care that our Christianity is not submerged in our patriotism. We must avoid having our consciences drugged, even if we believe we are right. The Church of Christ will best serve the nation as she fully and faithfully serves her Lord and Master.

Alexander Ramsay.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FERRY BEACH

We rejoiced and we were glad. We gave thanks unto the Lord.

The great convention is being reported for the *Leader* by an experienced and competent writer. The article on another page will reveal the impressions of an impartial observer, which may be more important than those of the over-busy participants. The officers, however, desire to say that from their point of view the twelfth annual convention was exceedingly encouraging and inspiring—such as to challenge them to their best efforts for a great cause.

Dr. Lowe, with his eloquent sermon, evidently coming from the depths of his loyal heart, fittingly opened a week of high thought. How well everything went! People played, prayed, studied, rested, just in the right proportion. Business was transacted promptly and wisely.

No one went home saying "I am sorry that I came, I shall do poorer work during the next year." Not an attendant went away without quickened mind and consecrated heart.

* *

MR. FORTIER KNOWS HOW

Superintendent George F. Fortier of Vermont and New Hampshire, is a clever advertiser. If that Barre Institute has a creditable attendance this first year, it will be largely because of the persistent publicity given by this man of industry and brain.

Mr. Fortier is not only State Superintendent of Churches, but he is State Secretary of the Sunday School Association, and he is eager to see the movement at Goddard so successful that it will have to be continued every year.

One of his ideas has been to have a poster contest, the posters to be exhibited first at the St. Johnsbury convention, and then hung in Sunday school rooms throughout the state. The results were surprising. We have artists in the New England mountains. The posters at St.Johnsbury were so uniformly excellent that the General Sunday School Association has asked to have them for its permanent exhibit.

By the way, that Barre Institute opens at Goddard Seminary on Aug. 31, when Rev. F. W. Gibbs will preach, and continues through the week.

* *

EXPERIMENTS IN STORY TELLING

Mrs. Abner H. Mann, of West Paris, Maine, is doing some most commendable work in story telling to the younger classes of the school. While she often avails herself of the best stories of literature for children, she also frequently "makes up" her own stories.

One of these original stories appeared in the Home and Children page of the *Leader* for Feb. 2. It was told as the first step toward the missionary offering for the Suffolk school. Its excellencies for that purpose are plainly seen. Its incidents come within the mental range of the children to whom it was told and it is aimed directly at the race prejudice which exists in every town and every group of people, young or old. If our schools can do anything to wipe out that race dislike, they render a service to the child and to the world of his generation out of all proportion to the small service we may render by our Suffolk offering. It gives a new motive for the giving, far higher than that of making a good appearance in the reports. Better still, it puts into the heart of the little child a new understanding and a new respect for the negro boy. Enough of such teaching, and the young hearts will be filled with love instead of hate. It is inspiring to discover a teacher who sees this ideal side of our missionary teaching.

Mrs. Mann says, describing her methods: "The stories I write for the school are nearly always from some fault I notice in the children and wish to help correct, such as picking on younger children or being discourteous to older people. I find a story impresses and its effect seems to last longer than a reprimand."

Is there not a value in the story that comes thus, fresh from the teacher's own thought, and aimed directly to the child's need, that is not always found in the printed story of far superior literary quality? Our teachers are constantly asking, "Where can we find stories?" It is a good question to ask, but one answer, not often given, is, "In your own head." The story-teller to children does not need to possess literary genius, she will also go far with a genuine understanding of children and of the high qualities it is her privilege to place before them. If one child who heard the story of the G. R. C. appearing in the *Leader* of Feb. 2 thinks more kindly of negroes, is more willing to treat them as brothers, that teacher has done something worth while, not only for her school, but for the world.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE VASSAR INSTITUTE

The Institute for a Christian Basis for World Relations met at Vassar College, Poughkeepsie, N. Y., June 14-20. This Institute was an experiment as to the manner of its conducting. The delegates met with no prepared program before them. They were to lay out their own program in the first two meetings. This we did. The general subject was "World Relations." We proceeded to break it up into several heads, asking ourselves, "What are the obstacles to world co-operation?" "At the next meeting we met in four groups to further consider the program, assembling later in the whole group to hear the findings. President McCracken reported first. He said: "Our group has a revolutionary report. We rejected the whole program suggested and formulated another. The delegates were so pleased with the newly suggested program that they voted to adopt it. This was the program adopted: To discuss first the social, political, economic and religious barriers to world co-operation; next ask ourselves "What shall we do about it?" We followed this program and at the last met in organizational groups to consider what our own particular organization could do about it. Each day we first met in four groups; then came together for a lecture by an expert. In the evening before the lecture the findings of the day were stated.

On Sunday morning President Henry Noble McCracken of Vassar preached a sermon which gave a proper setting for the work that was to follow. Basing his thought on the conversation of Jesus with the woman of Samaria, he said in part: "Jesus had international relationships. He needs must go through Samaria. He could not go a day's journey without going into a foreign country. America must needs go through Samaria. We have international relationships. We can not deny them. Jesus said, 'Give me to drink.' He needed a gift. America needs to ask for a gift. We need the gift of reasoned thought. We have been too busy developing the resources of our young country to give much time to real thinking. We need to go to the Old World and learn of them in humility. Race prejudice is on every hand. History, education, science, commerce will not help us to banish race prejudices. Nothing but the Jesus Way will do it."

President Masseryck of Czecho-Slovakia, the wisest of European educators, said: "You Americans are as children in international relationships. You are so naive. You ask such simple questions."

We must go to school. We must learn the background of the nations. We must learn to know them before we can do anything for international relations.

A Vassar girl from Esthonia sang an anthem in the Esthonian language.

Among the interesting women of other races present during the Institute were Mrs. Appasamy of India, Miss Ting of China and Fraulein Zarnack of Germany. Ten negro women of rare education and ability added much to the meetings.

Almira L. Cheney.

Among Our Churches

Church News and Interests

PERSONALS

Rev. J. F. Jordan, D. D., head of our school for negro children at Suffolk, Va., has returned home from the hospital where he underwent a slight operation. He reports that he is gaining rapidly and is on the way to recovery.

Dr. Leroy W. Coons, Superintendent of Churches in Massachusetts, is preaching through July at the church on Broadway in West Haverhill. During August Dr. Coons and his family will be at Round Pond, Maine. He will preach there on the five Sundays of that month.

Rev. and Mrs. Hendrik Vossema of Medford, Mass., are spending the summer upon their farm in Lempster, N. H. Besides supplying the pulpit at Lempster, Mr. Vossema looks after a large garden and superintends the rebuilding of the farmhouse.

George H. Mansur, well known to our church people in Haverhill, Mass., and St. Petersburg, Florida, died at the hospital in Haverhill on Thursday evening, July 10, as the result of a fall. The funeral was held from his home in Haverhill on Sunday afternoon, July 13, conducted by Dr. Coons, his former pastor.

Rev. Clifford D. Newton and family, recently of Newtonville, Mass., are passing the summer at Mr. Newton's boyhood home in North Orange, Mass. Mr. Newton will be ready for a new pastorate in September.

California

Oakland.—Rev. B. C. Ruggles, pastor. Since the beginning of our church here eight years ago, it has never been closed a Sunday during the summer. This summer thus far is no exception to the rule of splendid congregations. Since Easter the work has shown continued vitality. Seven members were received on Easter and the Sunday following. Just before Easter Emma Johnson Harris fell asleep and thus we lost from our family one of the most beautiful characters that we have ever known. Mrs. Harris and her husband, who survives her, were formerly members of the Universalist church in Picton, Ontario. Just after Easter Mrs. Alice M. Foss passed from us after a lingering illness of ten months. She was one of the first to affiliate herself with the work here. A life long Universalist, she has been the very soul of devotion and loyalty during the years of upbuilding here.

Connecticut

Bridgeport.—Rev. Charles Kramer, pastor. At the quarterly meeting of the church, June 23, resolutions were adopted expressing the sense of loss caused by the death of Mrs. Hester B. Harding, and tendering to her family the sympathy of the congregation.

Massachusetts

Gloucester,—Rev. John Clarence Lee, D. D., pastor. Children's Sunday drew a great audience. The fountain was playing, surrounded with masses of ferns and daisies. Thirty little ones of the kindergarten occupied raised seats on the platform and gave an entrancing program, under the direction of Mrs. C. H. Bergengren. Diplomas, Bibles and prizes for perfect attendance at church and Sunday school were distributed by the superintendent, Jeremiah Foster, with pleasing remarks. Six children were christened by Dr. Lee. The Chapin Guild Players have given another of their successful plays, "Come out of the Kitchen," three nights, to a crowded house. The Ladies' Society gave a Social Welfare supper, at which nearly all of the welfare workers of the city were present and heard an address by Rev. C. H. Pennoyer. The Sewing Circle had a recent outing at Fernwood Lake, and notwithstanding a sudden thunder storm had a splendid time and gave a large donation to church expenses. The District Nursing Association, of which Mrs. John Clarence Lee and Mrs. Howard Steele of our church are president and treasurer, has put over a fine drive for benevolent funds. Chaplain James S. Day, of the Mine Force fleet, now in Gloucester harbor, gave a strong sermon in our church recently to a well filled house. The Gloucester church is open every Sunday and always has a throng of visitors, including Universalist pilgrims from many states. The Sargent-Murray-Gilman house also, the historic residence of John and Judith Murray, has a steady stream of visitors, who admire its rare colonial style and old relics. The church is in a highly prosperous condition with wonderful workers, and great harmony prevails.

Minnesota

Minneapolis, Tuttle Church.—Rev. J. M. Fogelsong, pastor. Tuttle Church closed July 1 for the summer vacation. Interest remained good until the last service. Four new members were received, and one baby christened. The financial condition of the church is good. July 1 we had $900 in the treasury with June bills all paid. Our Ladies' Society has been doing good work not only for the church but for charitable purposes. Since Jan. 1, 153 garments have been made and given to the Children's Protective Society, forty to the International Sunshine Society, and forty stereopticon views to Mary Davis Lodge. The Senior Y. P. C. U. gave a poor family with a number of children a Christmas dinner, and then followed it up with visits and clothed the children for school. They are keeping in touch with them at present. The Junior Y. P. C. U. made a complete layette for a baby who came into a home where no preparation had been made for it. Tuttle Church is making a practical application of Christianity.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. On Children's Day the minister christened six children here and ten at Van Hornesville. Mr. Moulton will leave soon for his farm in Maine for the summer.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,802
Kinston, N. C.	2
Total	1,804

* *

CHRISTENINGS

Previously reported, 646. Little Hocking, Ohio, 3. Galveston, Ind., 3. East Jaffrey, N. H., 2. Gloucester, Mass., 6. New Haven, Conn., 1. Total, 661.

* *

ANNUAL MEETING OF THE FERRY BEACH PARK ASSOCIATION

The annual meeting of the Ferry Beach Park Association was held at the Quillen House, July 10, at 1.30 p. m.

The meeting was called to order by President W. R. Rowland. Prayer was offered by Rev. Arthur E. Wilson. Reports of the secretary and treasurer were read and approved. Following the report of the necrology committee the meeting observed a few moments of silent prayer, followed by prayer by Dr. W. R. Rowland. After reports of various committees the report of the nominating committee was brought in by Mrs. Celestine Gordon and approved as read. The following officers were elected: President, Rev. Arthur E. Wilson, Braintree, Mass.; vice-president, Clifford P. Bliss, Plainfield, Vt.; secretary, Rev. Elmer D. Colcord, Springfield, Mass.; treasurer, Miss Laura A. Jenness, St. Johnsbury, Vt., members of the Board of Directors for one year: Miss Carrie E. Wickes, Arlington, R. I.; Rev. W. R. Rowland, Blanchester, Ohio, George W. Bridgman, Saco, Me. Mr. E. P. Claflin of Attleboro, Mass., is an honorary member of the Board of Directors.

Words of appreciation were spoken for the splendid work of Dr. and Mrs. Rowland in opening the house and conducting the management of the hotels, and it was voted to raise by subscription a Patron Membership in the Association for Mrs. Rowland in token of the love and appreciation of the members.

There was discussion of the dates of the current season, which are inconvenient

for many, and sentiment was expressed for a later season next year.

The improvement in food and kitchen service was commented upon. One of the gratifying features of the season has been the excellent food.

Elmer D. Colcord, Secretary.

* *

CHRIST CRUSADE AT MURRAY GROVE

The week of Aug. 17 to 23 has been set aside by the Program Committee of the Murray Grove Association as Christ Crusade Week. It is planned to devote the time to a series of sermons by leading preachers on denominational matters. This is a new departure for Murray Grove and the array of preaching talent secured by Dr. John Smith Lowe, the General Superintendent, under whose direction the program for that week has been arranged, should draw a large crowd of interested Universalists.

The following is the program to be presented:

August 18: Rev. L. W. Brigham, D. D., "After Us the Deluge." Rev. T. A. Fischer, D. D., "The Greatest Need."

August 18: Rev. A. W. Grose, D. D., "The Three Needs." Rev. Harold Marshall, D. D., "Open Your Eyes."

August 19: Rev. J. S. Lowe, D. D., "The Authority and the Faith of Jesus." Rev. C. G. Robbins, D. D., "Life's Spiritual Values."

August 20: Rev. C. H. Pennoyer, "The Larger Expression of the Larger Faith." Rev. W. W. Rose, "So This Is Universalism."

August 21: Rev. R. F. Etz, "Finding God." Rev. R. R. Hadley, "A Crusader's Reward."

* *

CHANGE AT DOOLITTLE HOME

The office of the clerk of the Doolittle Universalist Home for Aged Persons, Inc., has been removed from Universalist Headquarters in Boston, 176 Newbury St., to the Home in Foxborough, Mass. Any one having any correspondence with the Home in way of sending contributions, making application for entrance, or upon any business affecting the welfare of the Home, will please note the change. All mail should from this date be sent to the Doolittle Universalist Home for Aged Persons, Inc., Foxborough, Mass. Please make checks payable that same way. As Dr. Conklin, president of the Home Association, lives now in Canton, adjoining Foxborough, and as Miss Helen Rice of Foxborough has been secured to look after the details of the clerk's office, it has been deemed wise to make this change. The transfer will be a great help to Dr. Conklin and will relieve the State Superintendent, Dr. Coons, who has been the clerk of the Home, of a large amount of work and correspondence which can be more efficiently handled from the Home itself.

Notices

OHIO FELLOWSHIP COMMITTEE

Letter of transfer to Kentucky granted Rev. Thomas M. Murray.

Sara L. Stoner, Secretary.

* *

DENOMINATIONAL CALENDAR

Aug. 4-8. General Sunday School Association Institute, Murray Grove, Forked River, N. J.

Aug. 31-Sept. 5. General Sunday School Association Institute, Goddard Seminary, Barre, Vt.

* *

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1924

September 28, Rally Sunday.
October 19, Laymen's Sunday.
November 2, All Souls Day.
November 9, Japan Day.
November 23, Thanksgiving Sunday.
December 21, Christmas Sunday.

1925

January 25, Young People's Day.
March 1, First Sunday in Lent.
April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

* *

Obituary

Mrs. Eliza Cunningham

Mrs. Eliza Wilkinson Cunningham of Norwalk and Huron, Ohio, died June 14, 1924, at the age of eighty-two. She had been all her life an ardent Universalist, being a charter member of the Norwalk church and for many years superintendent of its Sunday school. She also taught in the Norwalk public schools and was interested in every good work for the uplift of mankind. In 1867 she was married to Harvey B. Cunningham, who, together with one son, S. A. Cunningham of Huron, O., and a daughter, Mrs. Robert Hinton of Toledo, O., survives.

For the last thirty years Mrs. Cunningham has resided at Huron but she had never severed her connection with the Norwalk church, nor failed to support its various activities. She was the last surviving charter member of this church.

Final services were conducted at the Norwalk church by Rev. W. W. Betts.

Mrs. Orinda H. Soule

In the death of Mrs. Orinda H. Soule, June 23, the Universalist church at Bretton's Mills, Livermore, Me., loses one of its oldest and most devoted followers.

She was interested with her husband in the building of the church in 1869, and for many years, until his death, they worked together to forward its interests and those of the Sunday school, and since then, when at her home, Mrs. Soule has attended services very regularly. For the last ten years the winters have been spent with her daughters, and on Easter Sunday 1919, she became a member of the church at Auburn.

In many respects she was typical of the New England woman of her generation—a kind and helpful neighbor, strong, staunch, and sterling in character, and always interested in the home duties of a country woman's life.

For fifty years she has been a reader of our denominational papers, first the *Gospel Banner*, then the *Universalist Leader*.

The funeral services were conducted by the Livermore pastor, Rev. George W. Sias. Interment was at Lakeside cemetery, Livermore.

Mrs. Soule was born at Canton, Maine, Sept. 14, 1846, the daughter of Hezekiah H. and Deborah B. Ames. She married George W. Soule, Jan. 7, 1865.

She is survived by three sisters—Mrs. Levi T. Monk and Mrs. Lysander Monk of Buckfield, and Mrs. Florence M. Davis of Minot Corner—and by two daughters—Mrs. Harry S. Bussell of New Gloucester, and Mrs. Linwood J. Doten of Auburn—and two grandchildren, Sumner and Ruth A. Doten, all of Maine.

Mrs. Bell Brooks Barackman

Mrs. Bell Brooks Barackman died at Philadelphia, July 7. She was a life-long Universalist, who was born in Linesville, Pa., and lived there until the death of her husband, Dr. James M. Barackman, after which she made her home with her daughter, Maude, who is the wife of Robert D. Towne of Philadelphia.

Another daughter, Bertha, was the wife of Rev. Thomas Stratton who died in Rutland, Vt., last spring. Besides her two daughters she is survived by a son, Wendell, who resides in Bowling Green, O.

Mrs. Barackman was a woman of unusual character and intelligence and lived to a ripe old age, having celebrated the eighty-fourth anniversary of her birth on Jan. 24 last.

Dr. Edwin C. Sweetser, who dedicated the church in Linesville when Mrs. Barackman was a member of it, conducted the funeral services.

Mrs. Betsy M. Ballou

Mrs. Betsey M. Ballou, for many years a resident of Utica, N. Y., died at the home of her daughter, Mrs. Mark N. Bennett, in Providence, R. I., June 24.

Betsey M. Webb was born in Oxford, Chenango County, N. Y., May 16, 1838, a daughter of Joel and Abigail Loomis Webb. Oct. 1, 1862, she was married to Rev. Daniel Ballou. Her married life was spent in Utica. Mr. Ballou was a clergyman in the Universalist Church and in 1864 became pastor of the Church of the Reconciliation and served it for ten years. Then for many years he was engaged in reorganizing old churches, rebuilding old buildings and organizing new churches. In this work he was engaged many years in Oneida, Otsego, Herkimer, Madison, Chenango and Montgomery counties. He was trustee of Clinton Liberal Institute and St. Lawrence University and was prominent in Masonry, serving as chaplain of Oriental Lodge for many years. He died in February, 1902.

Mrs. Ballou was a member of the Church of the Reconciliation and labored diligently and effectively to promote its welfare. She was a member of its Ladies' Aid Society.

Mrs. Ballou leaves four children, Charles H. Ballou, Mrs. Mark N. Bennett and George D. Ballou, Providence, R. I., and Mrs. Warren Stone Parks, Rochester. She leaves also a brother, Alvin G. Webb.

Services were held in the Church of the Reconciliation, Utica, June 26, Rev. Thomas H. Saunders, minister of the church, officiating.

Mrs. George DeLand

Mrs. Ellen Converse DeLand died at Whiteheath, Ill., on June 16, 1924. She was born at Mechanicsburg, O., May 30, 1837, and married to George DeLand Nov. 3, 1853. Mr. and Mrs. DeLand made their home at Union City, O., until 1881, when they moved to Whiteheath, Ill.

Mrs. DeLand joined the Universalist Church at Plain City, Ohio, in 1863. When the church at Whiteheath was organized she and her husband were active in promoting its interests and were charter members. During the more than seventy five years that Mr. and Mrs. DeLand lived together, and indeed before, they were readers of the *Universalist Leader* and its predecessors.

Her husband, two sons, eleven grandchildren and sixteen great-grandchildren survive her.

The funeral services were conducted by Rev. John S. Cook, D. D., on June 18, at the home.

Mrs. Jane Vanscyoc

In the passing on of Mrs. Jane Vanscyoc our church at Manchester, Indiana, has lost its oldest member.

She was the daughter of Smith and Elizabeth Platt, and was born at Manchester. Feb. 1, 1836. She

was married to John Vanscyoc in 1859. This union was broken by the death of the husband in 1875.

She was the mother of four sons and two daughters.

The last years of her life were spent in the homes of the daughters, Mrs. Emma Lusk of Manchester and Mrs. Ada Pummill of Shelbyville, the only surviving children.

She was a member of the original organization of the Manchester church and at its reorganization Aug. 2, 1868, she was among the first to register her name as a member.

Her death occurred May 30, 1924, at the age of eighty-eight. Funeral services were held in the church she had loved for so many years, June 2, conducted by Rev. John Edwin Price of Cincinnati, assisted by Rev. Geo. W. Speedy of the local Methodist Episcopal Church and Rev. Otis McMullen, a nephew, who is a minister of the Christian Union Church.

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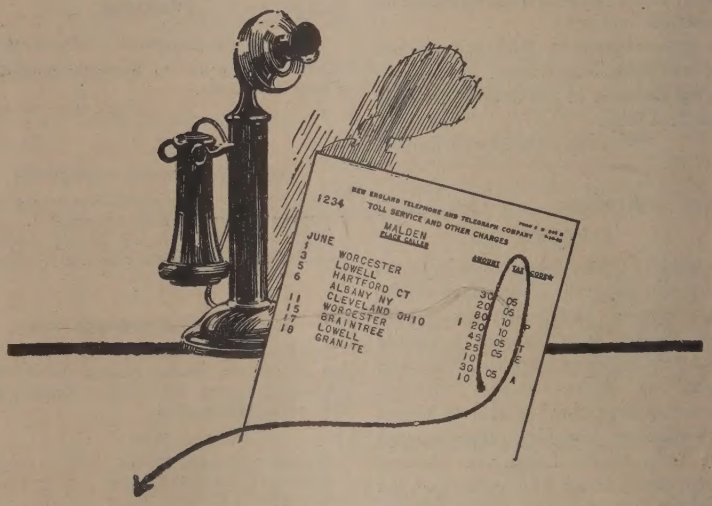

Telephone Toll Messages Now Free From Tax

THE federal taxes laid on telephone toll messages by the Revenue Act of 1921 have been removed by the Revenue Act of 1924, which was enacted on June 2, and became effective as regards these taxes on July 2. Under the act of 1921, the taxes imposed on telephone messages were as follows:

On a telephone message for which the charge was more than fourteen cents and not more than fifty cents a tax of ..... **5 cents**

On a telephone message for which the charge was more than fifty cents, a tax of ..... **10 cents**

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Pacific School of Religious Libr- arals July 28R

Crackling

After seeing a man wearing a pair of those wide-bottomed pants we apologize to the girls for anything said about their apparel.—*New Orleans States.*

* *

It may be true that we are what we think, but we don't know of many who are what they think they are.—*Cleveland Times and Commercial.*

* *

Voter: "Congratulations. You certainly made yourself clear on the liquor question."

Politician (startled): "Did I?"

"You sure did, sir."

"Heavens! What a blunder!"—*The American Legion Weekly.*

* *

Rector's Daughter: "Prayers were offered up for your husband last Sunday, Mrs. Mudge. I hope he is better."

Mrs. Mudge: "Well, I *will* say 'e don't seem none the worse for 'em."—*The Passing Show (London).*

* *

It is declared that it will shortly be possible to connect a telephone subscriber in London with any one in New York. Perhaps, when that is done, they will see about connecting telephone subscribers in London with any one in London.—*The Humorist (London).*

* *

They were on their honeymoon trip in the mountains, and the bride's mother had insisted on accompanying the otherwise happy couple. Suddenly the groom let out a yell.

"Phyllis! Phyllis!" he shouted. "Your mother has fallen over a cliff!"

"Heavens!" screamed the young woman. "Is she badly hurt?"

"Not yet! She hasn't stopped!"—*The American Legion Weekly.*

* *

"I believe you won't come to my party because you think it will be rather—"

"Not at all, my dear; I really have an engagement. I'm not in the least bit squeamish."—*Punch (London).*

* *

The office boy had made a slight mistake, and his boss was now finishing a long tirade on his general inefficiency.

"You're a fine kid, you are!" he howled. "Here I've taught you everything I know and still you don't know anything!"—*Malteaser.*

* *

Man is a creature of superior intelligence who elects creatures of inferior intelligence to govern him.—*Columbia Record.*

* *

"Aw, what good is percentage?" growled little Tommy.

"Now, Tommy," asked his teacher reproachfully, "don't you want to learn how to figure batting averages?"—*Louisville Courier-Journal.*

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